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Number



THE ANATOMIE OF MORALITIE

Divided into these eight heads.

- Lib: W Wym
de Court*
- viz. { 1 The Certainty of Death.
2 The Meditation on Death.
3 The Preparation for Death.
4 The right behaviour in Death.
5 The comfort at our owne Death.
6 The comfort against the Death of friends.
7 The Cases wherein it is unlawfull, and wherein
lawfull, to desire Death.
8 The glorious estate of Gods children after Death.

*Written by GEORGE STRODE Viter-barister of the
middle Temple, for his owne private comfort: and
now published at the request of his friends
for the use of others.*

The second Edition somewhat enlarged
by the Author.

MATTH. 13. 52.

*Every Scribe which is Taught unto the Kingdome of heaven,
is like unto an householder, which bringeth forth out of his
treasure, things both new and olde.*

Vita mihi Christus, mors lucrum, patria cœlum.

LONDON

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WEAVER, dwelling at the great North-doore of
Saint Pauls. 1632.



TO
THE HONORABLE
SOCIETY OF THE MIDDLE TEM-
PLE, ALL HEALTH AND
PROSPERITY

When it came neere my turne
to reade, and that I had entred
into the choyce of my Sta-
ture, even then my body (wa-
sted with long sicknes and dis-
ease) called upon me to con-
sider rather of my death; and
that so withdrew my mind from the positive Law
I had in hand, as that it settled my thoughts upon
that eternall Law of God, whereby *Statutum est*
hominibus &c. It is appointed unto men that they shall
once dye, and afterward come to Iudgement; and when
I had spent some time thereon, it did not onely
disswade mee from mine intended enterprise, to
reade, and perswade mee to give way to a more fit
Reader, but gave me also such comfort & content,
as that thereout, I straight way affected to impart it

unto you, to whom I shall ever wish as your Foster-brother, all satisfaction in the things of best use, toward your prosperity in this life, and glorious estate in the life to come; excuse I pray you the forme it commeth to you in, as issuing from a mind affected at that instant, with the order of a Temple-reading, and therefore could receive no other impression then of the same kind; which neverthelesse, as it is, I doe not presume to addresse unto you for your instruction, but for your incouragement and incitation, that you (knowing me to be heavy and slow by nature, and little bettered by any art, and yet to have by constant and diligent hearing of Godly sermons, and that onely at our appointed houres, and by addition of some things (sorting with the matter) collected out of my readings, gathered such store of Divine notes, as that thereout, I may present you with such a common place as this) might from thence consider, what excellent things may be compassed by you, who as well for your naturall endowments, as your liberall bringing up, doe farre exceede not onely my selfe, but many other every way afore me, and this also you may performe without the least prejudice to your prescribed studies; for if your indeavours this way be but accompanied with delight, the one will be a recreation, yea, a very apt helpe to the other; For what maxime of the common Law of this Kingdome can you cite, whereby our infinite, and those most variable points and questions are decided, that is not grounded, or originally derived from the
eternall

eternall Law of God , either by direct precept, or by consequent implication: What I have done in this my poor and simple labours is a part of my negotiation with that one Tallet I have received from the Lord, which I am desirous to put to the uttermost profite. And although perhaps for my selfe to bee seene in the presse in a matter of this kinde, will be to some as great a wonder as *Saul* among the Prophets , yet had I rather by doing of some good this way, lay open my infirmities to the censure of men , then with the idle servant to hide my Tallet in the earth. Accept therefore I pray you this my present, with that kinde affection

I doe intend it , and then I hope it shall either profit you in the reading, as it hath done mee in the compiling, or at least, stirre you up to correct and amend it by your owne endeavours, for your better use and comfort : And so wishing to you as to my self,

I rest ever
at your
Ser-
vice.

* *
*

GEORGE STRODE.



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THE ANATOMY OF MORTALITY.



THE Statute which I haue chosen to reade vpon, wanteth neither time to settle, authority to bind, nor notice to auoid excuse. For in time it precedeth all time; for it was, and is from all eternitie; in authority of the Law-maker it exceedeth all that euer were, for all the three Estates in that Parliament were, now are, and euer shall be infinite in power, glory, wisdom, foresight, mercy and Iustice, and hath beene proclaimed to the World by many meanes; first in Paradise, then by the Prophets, and lastly by this holy Author to the Hebrewes, where it is thus written, *Heb. 9. 26.*

THE STATUTE.

It is appointed unto men that they shall once die, and afterward commeth the Iudgement.

MY reading vpon this Statute, may for the better apprehension of the Law-makers meaning, be aptly put into these eight Diuisions following: *viz.*

1. *The certaintie of death.*
2. *The meditation on death.*
3. *The preparation for death.*
4. *The right behaviour in death.*
5. *The comfort at our owne death.*
6. *The comfort against death of friends.*
7. *The cases wherein it is unlawfull; and wherein lawfull to desire death.*
8. *The glorious estate of the children of God after death.*

THE FIRST DIVISION, OF THE *Certaintie of death.*

THis first Division containing the certaintie of death, is properly subdiuided into three parts: The first is into the death (which is naturall) of the bodie; the second is the spirituall death of the soule in sinne: and the third is the eternall death of body and soule in hell.

To these three deaths are opposed three liues, the life of Nature, of Grace, and of Glory.

Naturall or bodily death, which is called the first, (because in respect of time, it goeth before the third in our vnderstanding) is a dissolution or separation of the soule from the body for a time, namely vntill the resurrection.

The spirituall death which is termed the second, is a perpetuall separation of the soule principally, but consequently of body and soule from God; of which, Sinne is the mother, the Diuell is the father, and Damnation is the daughter; and this is when men die not to sinne, but in sinne.

Eternall death is the hire and wages of the second, and this euer followes the reprobate after the first.

Both these latter are a separation of the whole man, bodie and soule from the fellowship of God: The first is an entrance to death, the second and third are the accomplishment of it. The first is temporary, the second and third are spirituall and eternall. The first is of the body onely, the second and third are of both body and soule. The first is common to all men, the

the second and third are proper onely to the Reprobates. But touching the naturall and bodily death, which is the proper subject of this Division, it is (as was said before) the separation of the soule from the body, with the dissolution of the body untill the resurrection, as a punishment ordained of God, and imposed on man for sinne, though to the godly the nature of it is changed. For when God had settled *Adam* in Paradise, a place of pleasure, giving him such liberty, as these words import, *Thou shalt eat freely of everie tree of the garden*: yet lest he should presumptuously equall himselfe with his Creatour, hee gave him this bridle to champe on, *But of the tree of knowledge of good and evill thou shalt not eat, for in that day thou eatest thereof, thou shalt die the death.* *Adam* had soone forgotten this saying, (*Thou shalt die*) and harkened unto that lying speech of the Serpent, *Ye shall not die.* The man gave care to the woman, the woman to the Serpent, they ate of the forbidden tree; so the blind led the blind, and both fell into the ditch. But now when Father *Adam* hath tasted of that forbidden fruit, O how was he bewitched? Hee was once in the state of grace, but now of disgrace, hee was once the child of God, but now in danger (for ought he knoweth) to be the slave of the Serpent. God did once care altogether for him, but now he must care & shift for himselfe: he was warme without apparel, naked without shame, satisfied without labour or paine, his meat was put into his mouth; but now it is come out of his nostrils, and is loathsome unto him. And now he must be pinched with colde, and scorched with heate, he must travell hard, and in the sweat of his browes must eat his bread. While hee kept himselfe within his compasse hee was a happy man, (for which he was to thank God) and now being in miserie, hee is accursed and unhappy, for which he may thanke himselfe. A lamentable fall, a pittifull case, the wrath of God overrunneth the whole world, as a gangrene through all *Adams* posterity, for his disobedience: his treason hath attainted all his children, his whole blood is corrupted; his fall redoundeth to all of us that came of him. Alas, then how shall we doe? *Adam* is dust, hated of God, and ashamed

Gen. 2. 16, 17.

Matth. 15. 14.

Numb. 17. 20.

Gen. 31. 40.

Gen. 3. 19.

of himselfe, he is accursed, he is sicke with sinne, he is dead, twice dead, subject to mortalitie, and subject to eternall damnation; his children be in the same case. Woe therefore be unto us, we are so benumbed with our sinnes, that we feele not the sting of death fixed therein, the impostume of sinne lieth hidden in our hearts, so pleasingly to our carnall sense, as that we thinke our selves whole and sound, as if we presumed we should never die. The incredulous and rebellious broode of *Adam* will not acknowledge their corruption and mortality, such and so great is their selfe-love and pride of heart.

Adam the Father of all Nations was once a free-man, a blessed man, the childe of God; the mercie of God imbraced him on every side. In the earth there were blessings for him ingraven, as it were, in the hearbs, flowers and fruites; yea in the heavens and in the waters, he saw innumerable tokens of Gods love towards him: But alas, wretch that he was, when he was in honor he forgot himself, he denied God his service, yea he obeyed his Enemy, and therefore became accursed, and debarred of all his former blessings. He became a bond-man, a cursed creature, the servant of sinne and Satan, ashamed of his nakednesse, and trembled at Gods voice. So that death and the grave have obtained the victory; for *Adam* and his wife are become a cursed couple; yea, not onely they, but all their posterity; they be the roote, we be the branches. If the roote be bitter, the branches must be so also: they be the fountaine, wee be the springs; if the fountaine be filthy, so must the springs be. Sinne and corruption be the riches that wee bequeath to our children; rebellion is the inheritance that we have purchased for them; death is the wages that wee have procured unto them: such as the father is, such be the children. For wee are all of the same nature, and have eaten the same sowre grape. *The fathers have eaten sowre grapes, and the childrens teeth are set on edge. By one man sinne entred into the world, and death by sinne, and so death went over all men, in whom all men have sinned.* In sinning with *Adam*, we must all die with *Adam*: and this is the onely difference betwixt him and us, that hee did it before us, and for us. For if any of us had
beene

Ezek. 18, 2.

Rom. 5, 12.

beene in *Adams* stead, we had done that which *Adam* did, if not more, to procure death. And we receiving from *Adam* the infection of our flesh, we received from him also the corruption of our flesh. And this is the chiefeſt and moſt principall cauſe why all muſt die. As the goodneſſe of God hath lent vs life, ſo our owne deſerts haue wrought our death.

It is an heauy but a true ſentence ſpoken to euery man, *Thou muſt die*: verified not in one, in few, in many, but in all; and vniuerſal is this ſaying in reſpect of the elementary creatures. *All muſt die*. A ſhort claue of a large extent, containing in it the eſtate of all mortall creatures whatſoeuer. As there are certaine common Principles which do run through all Arts, ſo this is a generall rule that concernes euery man, *All muſt die*. The truth thereof is daily to be ſeene, and all of vs hereafter ſhall proue (the Lord knoweth how ſoone) by his owne experience.

Therefore it is ſaid in the ſecond booke of *Eſdras*. *O Lord who beareſt rule, thou ſpokeſt at the beginning when thou diideſt plant the earth (and that thy ſelfe alone) and commandeſt the people, and gaueſt a body vnto Adam without ſoule, which was the workmanſhip of thine hands, and diideſt breath in to him the breath of life, and he was made liuing before thee, and thou leddeſt him in to Paradiſe, which thy right hand had planted, before the earth came forward, and vnto him thou gaueſt commandement to loue thy way; which he tranſgreſſed, and immediately thou appointedſt death to him and his generation; of whom came Nations, Tribes, & Kindreds out of number. And in another place of that booke it is ſaid, *Ad when Adam tranſgreſſed my Statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of ſorrow and trauell, they are but few and euill, full of perils and very painefull*. But as a man cannot ſo well iudge of a ſumme, when it lyes in the heape, as when it is told and numbred out: ſo if this vnited and contraſted preſentation of miſeries, be not ſo palpable enough in your conceits, behold to your further ſatiſfaction I come to particulars. The whole denominates the parts. And doubtleſſe when we come to this*

2-Eſd. 3, 4, 5, 6,
7.

2-Eſd. 7, 11, 12.

Iob. 14. 1, 2.

precise distribution, and narrow scrutinie, to the singling out of miseries & mortality, you will blesse your selues that there are so few Bedlam houses and yet so many out of their wits, that cannot perceiue and discern the same. And therefore let us rippe vp the whole condition and state of mankind; and then you shall perceiue the frailties and miseries thereof, since the fall of our first Parents. And this principally consisteth vpon the words of the holy man *Iob*, in the beginning of his fourteenth Chapter, where he saith, *Man that is borne of a woman, is of short continuance, and full of miseries. He shooteth forth as a flower, and is cut downe, he vanissheth also as a shadow and continueth not.* To the end we might want nothing in the description of humane calamities, it seemeth his purpose and drift was to begin with the very matter it selfe, of the which man was made. For he is called *Homo ab humo*, because he was made and created of the earth; neither was he made of the best of the earth, but of the slime (as the scripture doth testifie) being the most filthy and abiect part of the earth; amongst all bodies the most vile element, amongst all elements the earth is the basest, amongst all parts of the earth, none is more filthy and abiect then the slime.

Wherefore man was made of that matter, then the which nothing is more vile and base. And whereas he saith that he was borne of a woman, he hath in few words comprehended many miseries of humane condition. For first of all our very fashioning and breeding in the wombe, is so vnpure and vncleane, that it is not for chaste eares to heare, but to be passed over in silence.

Furthermore, after that man is once conceiued, doth he not endure great calamities in his mothers wombe, as it were in a filthy and vnclean prison, where every moment he is in perill of his life? At the last he is borne naked, weake, ignorant, destitute of all help and counsell, not able to goe, to speake, nor to helpe himselfe; and all that he can doe, is to cry, and that is to set forth his miseries. For he is born to labour, a banished man from his country, in possibilitie to live a few dayes, and those

those full of miserie and perill, devoid of all quietnesse and rest.

Behold then the very beginning from whence man hath his first originall and breeding.

In the next place the short time comes to be considered, and for that *Iob* saith further, that *mans* is of short continuance, and herein you may behold some other calamities of mans bodie, the building being scarce finished is ready to totter, and sure ere long to fall. Man is scarce entred into the world, when as he was admonished to remember his departure out of the same againe. *Man* (saith holy *Iob*) *being borne of a woman, is of short continuance, & full of miseries.* Every word hath a great emphasis, *He is full of miseries even from the sole of the foote to the crowne of the head, there is no soundnesse in it, but wounds and bruises, and putrifying sores.* Not only the body, but the mind also, so long as it is captived in the prison of the body; Thus no place is left emptie and free from miseries. Mans miseries are many and great, there is no member, no sence, no one facultie in man, so long as he is here vpon earth, which suffereth not his hell; nay all the elements, all living creatures, all the Diuels, yea the Angels, and God himselfe doe also bend and band themselues against man for sinne.

Esay 1.6

To begin with the sence of feeling: with how many kinds of Feauers, Impostumes, Vlcers, Sores, is the body afflicted?

The volumes of Physicke are full of diseases, and of the discovery of the probable remedies for the same, and yet for all this, there are daily new diseases, and new (yet but coniectured remedies) found out for many of them; and Physitions know not what to make of some of them. In *Plinies* time Physitions had found out about three hundred diseases, and yet all were not then knowne. And euery age (a token of Gods wrath for the new and monstrous sinnes of men) bringeth forth new and strange maladies and diseases, which our forefathers neuer knew. For remedies of some of which, the Physitions had need to goe to schoole againe to learne; All which doe lye lurking and lingring for our life. And amongst

mongst the remedies themselves, it were to be wished, that there were one to be found, that were no more vehement to vex the sicke, then the disease it selfe. Long fasting and extreame hunger is a bitter medicine, the incision of wounds and sores, the cutting off of members, the searing of the flesh and sinewes, the pulling out of teeth, are remedies for diseases and griefes, but yet such, as many had rather chuse to die then to vse them.

Furthermore, inmoderate heat, exceeding cold, one while too much drought, another while too much moisture, doe offend and hurt the very sense of feeling. The sense of tasting is most of all troubled with hunger and thirst, & many times medicines and meates that are bitter, sharpe, salt and vnflauorie doe distemper it. The sense of sinelling is compelled to endure many times all manner of stinckes and noysome sinells, ill vapours and fogges. As touching the sense of hearing, what ill tidings to make euen the eares to tingle, how many cursed speeches, blasphemous oathes & iniuries doth it heare, which like sharpe swords doe pierce the heart? Touching the sense of seeing, how many things doth it behold, which it would not, and not see, which it desireth. As for thoughts, how many horrible and fearefull things doth it imagine and fauite. *The Lord knoweth the hearts of men that they are but vaine.* And so it is recorded, that *God saw that euery imagination of the thoughts of mans heart was onely euill continually.*

What shall we say of the vnderstanding, to what an innumerable sort of errors it is subiect; *Who can vnderstand his error?* So as it seemeth, to belike to a little child, to whom a very intricate and hard knot is deliuered to bee dissolved, and he endeauoureth to doe what he can vnto it and when the knot beginneth in one part to be opened, hee sheweth it, and reioyceth and seeth not that the knot in the other part is more fast shut. So in the like manner God hath made this generalltie of all things, and hath set the same before mans mind to be considered and saith, *Seeke and search out the reasons and causes of all these things if thou canst*; when as indeed the truth

1 Sam. 3. 11.

Psal. 94. 11:
Gen. 6 5.

Psal 19. 12.

of the thing is more secret and profound, then the vnderstanding of man, being placed in this prison of the body, can reach and diue into. Neither is the man of meanest capacity, and least vnderstanding, free from miseries.

VVe are like vnto sicke men, which turmoile and tossie from one side of the bed vnto the other, and yet neuer finde rest, till we come to our eternall rest, of which also the sinfull lusts of the flesh seeme to depriue vs.

As touching the wil, it is vnable (till it be changed by grace) to moue it selfe toward God and to will any good thing pleasing vnto him. To will euill things is of nature, but to will well is of grace, our will being free in respect of sinfull act, but bound in respect of good workes, till it be set free by Christ. If he therefore shall make you free, you shall be free indeed; *For without me, saith our Sauour Christ, ye can doe nothing.*

As for the memorie, *Your remembrances (saith Iob) are like vnto ashes*; memory enough for euill, but not for good, *so let God slip a t of mind*, his word and benefits, (whereof followeth disobedience, neglect of God, worship, and wicked contempt of God) is a fruite, and consequent of such forgetfulnesse. *And the children of Israel did euill in the sight of the Lord, and forgat the Lord their God My people haue forgotten me* (saith the Lord) *daies without number*. Thu. men forget God, the wicked wholly, the godly in part.

Touching the earth, which is the mother of vs all, how many doth she swallow vp; with her downefall, gulfs, and graue. *There are three things (saith the Wiseman) that are neuer satisfied, yea saue say it is not enough, The graine and the barren wombe, the earth that is not filled with water, and the fire that saith it is not enough.*

And what doe the Seas? How many do they deuoure? they haue so many Rockes, so many Flats and Sand, so many Caribbes, so many Reaches and perillous places, that it is a most hard thing of all other to escape the danger of shiprack. *Three (saith the Apostle) I suffered shipwracke, a night & a day I haue bene*

Ioh 7 4.

Iob. 8. 36.

Ioh 15. 3.

Iob 13 12.

Heb. 2. 1.

Iudg. 3. 7.

Ier. 2. 32.

Pro. 30 15, 16.

Exod. 14. 22.

Act 27 9, 10.

2 Cor. 11. 25,

26.

bin in the depth, in perils of waters, in perils in the sea. And they which are most safe in the ship, haue but the thicknesse of a plancke betweene them and death. *Anacharsis* the Scythian speaking of those that sailed by sea, and hearing that a shippe was but foure fingers thicke, Then are there (saith he) but foure fingers betweene them and death.

And at another time he being demanded, who were more in number the liuing or the dead, tell me first (quoth hee) among whether of them you reckon them that trauell by sea. His meaning was that howsoeuer they seem to liue, to moue, and to haue a being, yet they might with good congruity be accounted euen for dead. For nothing is so full of casualties as the sea, and thea in the turning of a hand. *They* (saith the Psalmist) *that gett downe to the sea in ships, that doe businesse in great waters. These see the workes of the Lord, and his wonders in the deepe. For hee commandeth and raiseth the stormy windes, which lift vp the waves therof. They mount vp to the heauen, they go down again to the depths, their soule is melted because of trouble. They reele to and fro, and stagger like a drunken man, and are at their wissend.* So as euery one of these that passeth to the sea, may say as *David* said to *Ionathan* concerning *Saul*, *There is but a step betweene me and death.*

That same cleere brightnesse which we call the Sun, which is a Captaine generall, father to all liuing things, (*which is as a Bridegrome coming out of his chamber, & reioyceth as a strong man to run a race.* His going forth is from the end of the heauen, and his circuit vnto the ends of it, and there is nothing hid from the beate thereof) doth sometime so scorch with his beames, that all things are parched and burnt vp with the heat therof; and at another time he taketh his course so farre from vs, that all things dye with cold.

And what shall we say of the ayre? Is it not many times corrupted, and doth it not ingender and gather clouds, thicke mists, pestilent sicknesses and diseases, the forerunners or rather the instruments of death?

As for bruit beasts, they yeeld no reuerence to man their Prince.

Psal. 107. 23,
24, 25, 26, 27.

1 Sam. 20. 3.

Psal. 19. 5, 6.

Prince. And not onely the Lyons, Beares, Tygers, Dragons, and other great wilde beasts, but the very Flies also, Gnats, Snakes, Adders, and others of the smallest sort of liuing creatures doe wonderfully vex, disquiet and annoy man, euen to death, as appeareth by the ten plagues of Egypt.

And what meaneth so much armour, as Pikes, Bowes, Bills, Swords and Gunnes, with diuers other instruments of mans malice? Doe not these destroy and consume many times in as great measure as doe sicknesses and diseases? Histories report that by *Julius Cesar* (who is said to haue bene a most courteous and gentle Emperor; there were slaine in feuerall battels eleuen hundred thousand men: And if a man of milde and meek spirit did this, what shal we expect at the hands of most cruell men, *Whose mercies* (saith the Wiseman) *are cruell*.

Prov. 10-12.

Neither lands nor seas, nor desert places, nor the woods (for in that battaile in the wood of Ephraim, where *Abolon* was slaine, it is said, That *the wood deuoured more people that day, then the sword*) nor private houses, nor open streets are safe from Ambushments, conspiracies, theues, pyrates and slaughterers. Are there not vexations innumerable, persecutions infinite, spoyling of fields, sacking of Townes, preying on mens goods, firing of houses, imprisonments, captiuities, gally-flaueries, many and infinite torments inforced, besides death it selfe. which men doe daily suffer at the hands of cruell men? And this is that ciuil and sociable creature which is called humane, which is borne without clawes or hornes in token of peace and loue, which he ought to embrace.

2.Sam. 18, 8.

Also friends, and maintainers of peace and Iustice, are necessary instruments of the death of man. O man the very storehouse of calamities. & yet thou canst not be humble to thinke on these things. Neither haue we only those foresaid corporall enemies, which we may see and shun, if we cannot make our part good enough with them, but (which is more perilous) we haue also ghostly enemies which see vs, and we see not them. For the Diuels which are most crafty most cruell, mightie, and innumerable, practise nothing else but our destruction.

1 Pet 5. 8.

trusion. *Be sober, be vigilant (saith the Apostle) because your adversary the devil as a roaring Lyon walketh about seeking whom he may devour.*

Gen 19. 1.

The holy Angels doe also many times fight against sinfull men; for who burnt Sodom and Gomorrah, with the inhabitants thereof, with fire and brimstone? The *Angels*. Who slew an hundred fourescore and five thousand in the host of Senacherib? The *Angels*. Who afflicted the *Egyptians*, with all those ten plagues mentioned in the booke of *Exodus*? The *Angels*. Who afflicted *Isa* the Lords Captaine, against the Cananites and Iebusites? The *Angels*. Who smote *Herod*, that he was eaten vp with wormes, because he gave not God the glory? The *Angels*; and not only the Angels, but God himselfe more immediately; which caused that holy man *Iob* to say, *Why doest thou hide away thy face, and takest me for thy enemy.*

Ios 5. 13.

Act. 12. 23.

Iob 13. 24.

Psal 77. 7, 8, 9, 10.

What meaneth this, O Lord God? Thou which wast wont to be my Father and keeper, hast now bidden battell against me. And this caused also the Prophet *Dauid* to say, *Will the Lord cast vs off for ever, and will he be favourable no more? Is his mercy cleane gone from me, doth his promise faile for evermore? Hath God forgotten to be gracious, hath he in anger shut up his tender mercies?* And I said, this is mine infirmity. And so forth. it is an infirmitie and weaknesse indeed for the child of God to haue any such thoughts and passions.

Lam. 3. 12.

Moreouer and besides all these things, there is yet an internall warre, which man hath with his owne bowels continually: for what man is he, which feeleth not the struiings, strugglings, and contentions of his owne affection, will, sense, and reason? Insomuch that man himselfe doth afflict himselfe, and vnderstandeth it not. Yea he is a greater enemy to himselfe, then any other can be. For who doth greater harme to thee then thou dost to thy selfe? Who more then thy selfe letteth thee, and turneth thee away from thy felicitie? Who then seeth not that man is set in the very center of the Spheres, that miseries may fall vpon him from euery part; and as the white in a butt, that the arrowes and darts of all miseries and kinds

of death may be directed unto him? Walkest thou in the streetes? the tiles above thy head threaten thy downfall: In the fields, the ayre is ready to convey infection into thy lungs, the earth grones under thee, as loath to beare so unprofitable a burthen. At last comes death with his napkin on his sleeve, and his trencher-knife in his hand, and with his voider takes all away.

Rom. 8, 22, 23.

But let us see what followeth. *Iob* telleth thee, that *man sheweth forth as a flower, and is cut downe*; wherby he teacheth that mans life is fraile and transitory. A flower verily is a comely and a beautifull thing; and yet for all that it is nothing, because there is nothing found more fading and vanishing. Even so man during the time of his fading and flourishing youth, seemeth to be of a wonderfull comelinesse; but this beauty is of small price, because it is more brittle than the grasse, seeing that man carrieth alwayes the cause of his owne death in his ueines and bowells. For mans fading away is such, and so sudden oftentimes, that there can be no reason given of his death; for many have gone to bedde well in the evening, that in the morning are found dead in their beds; and many that have bin well at their uprising, have beene dead before the evening; and many very suddenly have dropped downe in the streets and high-ways, as they have walked about their affaires: And this is no wonder, if we consider well the substance of mans body, which being a building compact of slimy clay, is easily overthrowne with a small thing.

And how comes it to passe (I pray you) that clockes are so easily stopped from their course? Is it not because they are made with so many wheelles, that if one be stayed, all the rest be letted. If this befall clockes that have wheelles of iron and Steele, how much more easily may it come to passe in the humane clocke of mans body, the wheelles and engines whereof are not of iron, neither *part of iron, and part of clay*, like the feete of *Nebuchadnezzars* Image, but all of clay. And *beholde as the clay is in the Potters hand, so are ye in mine hand, O house of Israel*, saith the Lord by his Prophets.

Dan. 2, 33.

Ier. 18, 6.

Therefore let us not wonder at the frailty of mans body,
but

but at the foolishnesse of mans minde, who upon so fraile a foundation is wont to build and erect such loftie towers.

Furthermore, there is another misery which is signified unto us by the comparison of a flower, as namely the deceitfulness of mans life; the which indeede is the greatest misery. For as fained vertue is double iniquity. so counterfeited happinesse is a twofold miserie and calamitie. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt us; but as it is, it doth greatly damnifie us, because it is false and deceitfull, and being foule, it maketh a very faire and glorious shew; being ever mutable, it will seeme to be stable and constant; being most short, it beareth us in hand that it is continuall; that so men (being deceived) may beleeve that they shall have time to fulfill all their lusts, and yet time and space enough to repent. Holy *Iob* concludeth this sentence thus, *He vanisheth also as a shadow, and never continueth at one stay.* To make this more plaine, behold and consider the severall ages of man, and thou shalt evidently perceive the miserable alterations of humane life. Childhood is weake, as well in minde as in body; flourishing youth is weake in minde, but strong in body; ripe and manly age strong both in minde and bodie; old age strong in minde, and weake in body; crooked old doting age, is in this twice a childe, weake both in minde and body: therefore *man flieth as a shadow, and never continueth at one stay.* It is reported that the *Camelion* changeth himselfe in one houre into divers colors; and the sea called *Euripus* for the often changing is accounted famous: the Moone hath likewise for every day a severall forme and shape: But what *Proteus* was ever changed into so many formes as man altereth every houre?

Besides this, he is now wise, now foolish, now merry, now sad, now in health, anon sicke, now strong, anon weake, now rich, anon poore, now he loveth, anon he hateth, now hee hopeth, by and by he feareth, one while hee laugheth, another while he weepeth, now he will, anon he will not; yea many times he knowes not himselfe what he would have: The sea chageth not but when the windes turne contrary unto it; but

but mans life (whatsoever the weather and seasons are, either calme or windy) is continually troubled with alterations and stormes. Therefore *Bernard* was not afraid to say, that hee thought this life to bee little better than the life of hell, were it not for the hope to attaine and come to the kingdome of heaven. To conclude, the Moone, or any other thing that is changeable, sheweth not so many changes to us, as doe the daily and most sudden alterations of men: And yet for all this they live as men in a frenzy, which know not their owne miseries; Yet if it were possible, they would make the place of their exile and banishment, their countrie and inheritance. But in vaine they desire this, for death commeth ere they are aware, shutting vp and finishing the life it selfe.

So that the miseries incident to the severall ages of man, are from the first comming vp vpon the stage of this world, to the last act of going downe, in all parts of the life full of *vani-
tie and vexation of spirit.*

Eccles 2.14.

For the first entrance is our infancie, when wee are in our nurses armes: and doth not that begin with teares and feares? And is not al that time vnhappy? saying that we want reason, that is, the vse therof to apprehend that unhappines. When we come out of our nurses armes, to goe in their hands, or to go by our selues, in our next age do we not weepe long vnder the rod, falling into the subiection of a teacher? Amongst the ancient Romanes this was their maner and custome for their youth, They let their children suck vntill they were two yeres old, till they were foure yeeres old, they let them play, till sixe they taught them to reade, till eight to write, til ten they learn the Grammer. When a boy was once ten yeeres old, he was set straightway to some good trade and occupation, or else sent to the warres, which was a thing the Romans gloried in most, to be good souldiers. In all which ages they sustained great miseries, being all this time vnder Tutors and Gouvernours.

When we come out of the prison of boyes and girles, and are set at some more liberty in a young mans life, are we not tossed, as vpon a sea of vnquietnesse, sailing betweene reason and

and passion, as between two contrary waters & crosse winds. Then commeth perfect age or mans age, and what haue we here but blasts and stormes of greater vnrest then in any age before? From one trauaile we passe to another, neuer ending but changing our miseries. And when we come to old age, and haue liued so long that we are come to dotage: is there any thing in these ages exempt from miserie and trauaile, that is vnder the Sunne.

Surely our infirmities do then come vpon vs in multitudes, yea so loade us with their weight and number, that they make vs to bowe and goe double under them unto the earth. And can there be any comfort in these diseases (as I may call them) and dayes of euill, wherein doe meete and flocke together so many vultures of life, the weaknesse of infancie, the seruitude of childehood, the sicknesse of youth, the cares of mans age? All which come againe, and come all together, as many stormes vpon one poore old ruinous house, that is fore shaken already, by death violently to overthrow it for ever. Here the excesse and riot of youth is recompenced with goutes, palsies, and sundry fearefull aches; the watchings and cares of manhood are punished with losse of sight, of hearing, and of sence, except the sence of paine.

There is no part of man, which death in that age of yeares doth not take, in hope to be assured of him, as of a bad paymaster, which greatly feareth, and would gladly put off his dayes of payment. And therefore it bringeth him low in all parts, that he may haue power in none to auoid his Creditor, and end so neere.

And touching the miseries incident to the severall ages of man, the Prophet *Jeremie* crieth out, *How is it that I came out of the womb to see labour & sorrow, that my daies should be consumed with shame?* How much more cause haue wee miserable creatures, to cry out of our calamities and miseries, who were conceived and borne in sinne, seeing the Prophet complained so much, being sanctified in his mothers wombe.

O vaine, miserable and unhappy man, before wee sinne, wee are strait fastened to sinne, and before we can offend, wee are fast bound with offence.

Consider,

Ier. 20, 18.

Psal 51, 5.

Ier. 1, 5.

Consider, O man, from whence thou camest, blush whither thou goest, and feare where thou liuest. We are begotten in vncleanness, brought forth with paines and throwes, and nourished in darknesse. Wee begin our tragicke with nakednesse and weeping, we continue with paine and vexation, and take our farewell with sorrow and misery. Our beginning is lamentable, our continuance wretched, and our departure grievous. The whole life of man is beset and encountred with three capitall enemies, Paine, Care, and Sorrow: Paine pincheth vs, Care consumeth vs, and Sorrow endeth vs. There is no age of man free from affliction, calamity and miserie. And so begin againe with the miseries of infancie; behold in his birth, intollerable is his mothers pain, and infinite are the infants calamities, who commeth into the world crying and weeping, poore and naked, weake and miserable, without speech, without knowledge or strength, no sooner is the babe borne, but straight is he bound hand and foote, and cast into a cradle, as into a prison, prefiguring the servitude hee is to suffer.

In his childhood he beginneth to warre with the lacke of reason, and to fight against his owne folly, not knowing what hee is, where hee is, whence nor for what he came into the world.

Now must he be kept under the feare of the rod, and learne some Liberall Science, or some Mechanicall Arte or Trade, whereby to maintaine his fraile life here after, if hee continue it.

Then commeth youth, rash, head-strong, voluptuous, venturous, foolish, prodigall, passionate. In this age he commeth into great dangers, fighting against the desires of the flesh, against fond affections, and vaine imaginations, which cause the minde to wauer, and to be inconstant, and to be carried away with sundrie phantasies. In this age hee becommeth a drunkard, a gamester, a quarreller, a loose liver, and oftentimes to be cast into prison, to be hanged, and to lose all that hee hath, and to be a great griefe vnto his parents, in causing
C them

Gen. 42. 38.

Psal 25. 7.

1 Cor. 7. 33.

Hosea 7. 9.

Ioc. 1. 2.

them thereby to end their dayes in sorrow; in the sence and feeling wherof, the Prophet crieth unto God, saying, *Remember not the sinnes of my youth.*

Afterward, as he hath to encounter with manhood, to which age is incident, the charg of wife & children, the maintenance of family and care of posterity. *He that is married* (saith the Apostle) *careth for the things that are of the world, how he may please his wife.* Sometimes he is besieged with a desire and carking care and couetousnesse; sometime with feare to lose his goods, and other infinite such vanities and afflictions.

Then lastly, commeth old age stealing on unperceived, *yea gray haire* (saith the Prophet) *are here and there upon him, yet he knoweth it not.* In this age man receiveth many incurable wounds, as baldnesse, bleared eyes, deafe eares, wrinkled browes, stinking breath, trembling hands, faint spirits, leane cheekes, corruption of stomacke, with like miseries innumerable, which neuer leaue to wound the body; disquiet the minde, and torment the conscience. And thus are wee tossed all the daies of our life with griefe, compassed with cares, and overwhelmed with miseries and calamities. And therefore *Plato* wel observed that a man is, *Arbor inversa*, a tree turned upward, his haire of his head the root, the armes the branches, and so of the rest.

So that our infancie is but a dreame, our childhood but folly, our youth madnes, our manhood a combate, our age a sickness, our life misery, and our death sorrow. How weake is infancie, how ignorant is childhood, how light & inconstant adolescencie; how intractable and confident be young men, how grievous and irkesome is old age? What is a young boy but as a brute beast, having the forme only & shape of a man? What is a flourishing yonker, but as an untamed horse, what is an old man, but a receptacle of all maladies and diseases? And this age is a degree neerer to death, by common course, then the former ages; for these yeeres take all pleasures from our life, wherein affliction followeth affliction, as *the clouds*

returne

returne after the raine: & in these stooping yeares every step is in death, and they may say with *Barzella*, *How long have I to live?* when their houses are turned into their prisons, and they have no taste in that they eate or drinke: And they having thus the marks of age in their face, and upō their heads, yet (as they that would stil be young) they consider not that they draw neere to their grave, & have tokens upon them of a blasted life, in which age they can neither put off nor put on their owne cloathes. The aged men whose spring is past, whose summer is spent, & are even arrived at the fall of the leafe, whose heads are dyed with snowe water coulours, and whose shippe begins to leake and grate upon the grauell of their graves, yet how fearefully are they amased to heare the last sound of deathes trumpet.

Young men (saith *Seneca*) have death behind them, old men have death before them, and all men haue death not far from them. Experience plainly teacheth, & all ages approve, that Gods plague threateth, sicknesse calleth, and olde age warneth, death suddenly taketh, and the earth finally deuoureth.

Death most commonly hath three harbengers, that make way against he come, *viz.* Casualtie, Sicknesse, and Old age. Casualtie telleth me death is at my backe, Sicknesse telleth me shee is at my heeles, and Old-age telleth me shee is before my face. Sicknesse is reckoned by *Hugo* amongst the messengers of death, of which there are three, *Casus*, *Infirmitas*, *Senectus*. *Casus nunciat mortem latentem*, *Infirmitas apparentem*, *Senectus presentem*. Casualties shew vs death lurking for us, Sicknesse, appearing unto us, Old-age saith death is present and ready to ferch us.

The aged man holdeth his life as an Eele by the taile, which he would faine hold fast, but cannot, because it is so slipperie and slideth from him.

Many times death taketh for a gage one part or other of our body, as an arme, or eye, or legg, or hand, finger or tooth, or some of our sences, or such like, for an advertisement, that he will very shortly fetch away the rest. If any man be long a

dying and paying Death debt, Nature (like a righteous creditor, that will be paid at the just day) sueth out an execution against her debtor, taking from one his sight, from another his hearing, & both from some, and he that tarrieth longest in the world, shee foundreth, maimeth, and vtterly disableth in his limbes. So that as man, in respect of himselfe, is vaine and miserable, so also is he much more in regard of the qualitie and condition of his life and calling. For there is no kinde of life (meāing wherby life is maintained) but it is mingled with frailty and many grieuances. If thou liue abroad (to wit, in Offices) there are strifs, if at home, there are cares, in the field, labours, in the sea, feare, in iourneying, if it be void of iopardie, yet it is painfull and tedious. If thou art married, then canst thou not be without cares; if not married, then is thy life wearisom. Hast thou children? then shalt thou haue sorrow. Hast thou none? then is thy life unpleasant. Thy youth is wild and foolish, thy age weak and fraile, and infinite are the dangers that depend thereon. For one bewalleth his losses, another weepeth for lacke of health, liberty and necessary liuing. The workman maymeth himselfe with his owne toole, while he earnestly plieth his busines; the idle person is pined with famine; the gambler breaketh his limbes with gaming; the adulterer consumeth himselfe with botches and leprosie; the dicer suddenly stabbed with a dagger; & the student continually wrung with the gout, besides infinite more miseries incident to mans life, too long heere to rehearse. For there is no calling, state or degree exempt or free from vanity, misery, & death. All are vaine, all are vexed, all are tormented with worldly tempests, all doe suffer the dolefull blast of miserie and calamity.

To begin with the strongest Champion, the mightiest Monarch, the greatest Emperour or Prince that ever liued on the earth, and to come downe to the poorest wretch and meanest miser in the worlde, you shall find that all of all sorts, poore & rich, master and seruant, married and vnnmarried, subject and Prince: to conclude, the bad and the good are tormented with
 temptations

temptations, tossed with tempests, disquieted with aduersities, and therefore are most traile, most miserable, yea and nothing but miserie.

The poore man he is griened with famine and thirst, suppressed with sorrow and heauinesse, and oppressed with cold and nakednesse, he is despised and contemned, buffeted and scorned, he lieth grovelling at the rich mans feete, and dying at their heeles, as they goe in the streete, or at the gates, and yet unregarded, he is shunned of his brethren, loathed of his friends and hated of his neighbor. And (as the Apostle saith) *hee is set under the rich mans footstoole*, so that none account is made of him. To aske for Gods sake he is oftentimes ashamed, and if he will not aske he is pined, and therefore meere necessity constraineth him to begge. He accuseth God of unrighteousnesse and partiality, because hee diuided not the goods of the world equally. He blameth his neighbour of vnmmercifulnesse and cruelty, because he relieveth not his necessitie. He fretteth and fumeth, he murmureth, repineth, and curseth. Whereupon it was truly said, *My sonne leade not a beggars life, for better it is to die then to begge. Begging is sweete in the mouth of the shamelesse, but in his belly there shall burne a fire.* Again, on the other side, the rich man himselfe is overthrowne in his abundance, he is puffed up with vain-glory, he putteth his trust and confidence in his wealth and substance, whereupon he braggeth and boasteth. They trust in their wealth, and boast themselves in the multitude of their riches, he swelleth with pride and disdain. *Their heart is lifted up* (saith the Prophet) *because of their riches.* *The rich* (saith the Wiseman) *ruleth over the poore, and the borrower is servant to the lender.* Yet labour in getting, feare in possessing, and sorrow in losing doth ever trouble and disquiet his minde. And so (as saith the Apostle) *they that will be rich, fall into temptations and snares, and into many foolish and hurtfull lusts, which drowne men in perdition and destruction. For the love of money is the roote of all euill; which while some coveted after, they have erred from the faith,*

Luke 16, 19.

Prov. 14. 20.

James 2. 3.

Luke 16. 3.

Matth: 20. 12.

Ecclesi: 40 28,
30.

Psal: 49. 6.

Ezech: 28; 5

Pro: 22, 7

1 Tim: 6 9, 10.

and pierced themselves thorow with many sorrowes.

But these thy riches and treasures which thou hast scraped together by all iniury and uniuſt meanes, fraudulent to thy friends, deceitfull to thy companions, iniurious to thy neighbours, violent to ſtrangers, cruell to the poore, impious to thy parents, behold Death approaching. Death, I ſay, the Conquerour of all fleſh, the Emperour of graues, the forerunner of judgement; the gate of heauen or hell is ready at hand to arreſt and bring thee vnto judgement for all theſe things; againſt which, this thy wealth cannot defend thee, nor pleade delay one minute of an houre with Death. Oh how can it bee that wee can be ſo blinde and inconsiderate, that euen ſeeing, nay feeling death with our fingers, that wee muſt forſake the world, wee are yet ſo plunged in the world, as if wee ſhould liue for euer.

Wee build ſtately houſes, which perchance ſtrangers ſhall inhabite, perchance our enemies. Wee place the hope of our name in our children, which to our great ſorrow ſhall perhaps die before vs.

All the riches and abondance in the world (hauiſng a mans life for a ſtay and foundation) can certainly no longer endure, then the ſame life abideth; nay, but riches, honors, and ſuch like, of which men heere on earth haue a great regard, doe many times forſake a man, hee being yet aliue. For riches (ſaith the wiſeman) *certainly make themſelves wings; they flye away, as an Eagle, towards heauen*; for riches are not for euer, and at the moſt they doe neuer continue longer with him then to the graue, which is but for a very ſhort time. For heape thou together ſo much wealth as thou canſt, raiſe and deuoure other mens goods, ſucke the bloud of the poore, hide thy bagges, locke thy cheſtes, burie thy wealth vnder ground, yet ſhalt thou carry nothing away; naked waſt thou borne, and naked ſhalt thou ſtand before the fearefull tribunall ſeate of Chriſt.

We reade that the great *Soladine*, of Babylon, and Conqueror of all *Aſia*, confeſſed (though to late) that dying in the
Cittie

Eccleſ. 12, 14

Deut. 28, 30
Pſal. 49, 11

Prou. 23, 5
Prou. 27, 24

Citie of Askalon, hee commanded that his shirt should be carried about the Citie on a speare, with this proclamation, *Behold, the great King of all the East is dead*, and of all his great riches, this is all he carrieth with him away. Which if this wretched man had well considered, hee would not haue beene such an insatiable *Hellno* of kingdomes. For what is gold or silver? nothing else but concocted earth, subject to inconstancy, gotten with paine, labour and toyle, kept with great care, and lost not without intollerable sorrow; which by fire, theeves, shipwrack, war, and such like meanes, may be taken away. And riches are but run-awayes, euer posting from one to another, and onely constant in unconstancy. And suppose a stranger to come into the Pallace of some great Prince, and there to behold stately furniture, cuppes of pure gold, chaines, jewels, and such like; but the next morning he is to depart, and is permitted to carry away nothing with him; would he (if he were wise) greatly admire at these things: or suppose thou wert in the Citie, or in the Campe, where thou maist buy at a low price many rich preyes taken from the enemy; but at the gate standeth a souldier, who will not suffer thee to take away any of these things, would a man (think you) giue one penny for all this. What is this world but an Inne, a common Citie, a Campe? What is our life but a peregrination, a warfare? What is man but a guest, a traueller, a souldier upon earth? and Death is the Porter, he standeth at the gate, and stayeth all the riches which we haue gotten and scraped together, he willeth and constraineth vs to leaue all behind, and sendeth us out as we came into the world, naked, poore, and beggarly, onely with our winding sheet about vs at the most. Next let us descend to the condition of a Seruant or a bondman: Is he not loaden with labour, wearied with watchings, and worne out with slavery, he is beaten with stripes, -spoyled of his substance, and burdened with sorrow: the masters offence is the seruants paine, and the seruants fault is the masters prey. If he haue wealth, he must spend it at his masters

pleasure, if hee have nought, then must his paines make a painefull purchase. Then cometh the master in his turne, who ever liueth in feare lest his seruants treacherie should shorten his daies. If he be gentle, then is hee contemned, if seuerer, hated; for courtesie bringeth contempt, and crueltie breedeth hatred. And vngodly and vnchristy seruants are also the miseries of their masters.

Also the vnmarried man fighteth against fond desires, and fleshly lusts; for that vnquiet Iesuite will hardly be restrained. *All men cannot receiue the gifts of continencie, saue they to whom it is giuen.* Satan kindleth the fire of nature in them with the blast of fraile suggestion, whereby the feeble and weake minde is secretly sauced with auaritious desires, and the body made prone to perdition.

Now the married man is at his wits end, burning with ielosie: feare of losing his goods doth vexe him, losse of riches maketh him tremble, and the charge of household doth diuide him diuersly. He labours to provide for wife and children, and to pay his seruants hire. *Hee that is married* (saith the Apostle) *careth for the things of the world, how he may please his wife. Such shall haue trouble in the flesh; but I spare you* (saith the same Apostle) *But if any* (saith he) *provide not for his owne, and specially for those of his owne house, he hath denied the faith, and is worse then an Infidell.* And therefore the burthen of wedlock is grievous and miserable, especially, if they bee vnequally yoked together.

The subject also dependeth vpon his Prince, and must be carefull to obey. If his Soueraigne frowne, he must stoope, & crouch: *For the wrath of a King* (saith the Wiseman) *is as a messenger of death:* he must imploy his goods and his life also in defence of his Prince: yea he must become a martiall man, and liue in a miserable mood, making his only felicitie of other mens misery.

Finally, the King himselfe liueth in feare of the treachery of traytors; he is set vpon a hill, as it were a marke: A small waite deformeth a Princes face, and in a King an error is desperate.

Math: 19. 11.

Num. 5. 14.

1 Cor. 7. 33. 28

1. Tim. 5. 8.

2 Cor. 6. 14.

Prov. 16. 14.

1 Sam. 8. 11.

perate. Hee eateth the bread of affliction, and his drinke is care and sorrow. Whereupon an Heathen Historiographer maketh mention of a King, to whom the Crowne and Scepter were offered: who, before he wore it, tooke the Crowne in his hand, and beholding it a while, cryed out, saying, *O thou golden Diadem, if man knew the miseries and griefes thou bringeth with thee, there is none would stoope so low as to take thee up from the ground.* Shewing thereby, that the life of Kings is more unhappy, then the life of a private man. He is subject to claw-backes and flatterers: It comming to passe oftentimes (saith an ancient Father) that Courtiers are found flatterers, and he is seldome without mendicant and begging Friers about him, which are like the Horseleaches two daughters alwayes crying, *Give, give.*

Prov. 30. 15.

As it is true that Saint *Cyprian* speakes, Gods ordinance is not the midwife of iniquity, so is it most certaine that men in authority, by reason of flesh and blood, doe travaile in infirmitie, and bring forth escapes. And verily, as the sinnes of Princes are neuer small, so their great sinnes require a great and high degree of repentance. They may doe wrong, punish the good, and fauour the bad, *non voluntate nocendi* (saith Saint *Augustine*) *sed necessitate nesciendi*, not with purpose to doe wrong, but because they cannot come to the knowledge of the right. Who could better see with his owne eyes, and heare with his owne eares then *Dauid*, yet affections sometimes dazeled his eyes, and wrong intelligence his cares. The wisest gouernours, that in speculation of justice are admirable, in their practise may bee quite transported. They that in the *Thesis* are sharpe, in the application are often very dul, and greatest men haue greatest byasses to draw then awry. Giue me leaue to produce an instance from forreine histories. Vpon a time when the *Bithynians*, before *Claudius* the Emperour, cried against one *Iunius Clio* (their late President) desiring; that now his time was come, hee of all men might no more obtaine that place. The Emperour not understanding their desire; nor hearing distinctly their words

words, for the confused noise of the multitude, demanded of those next him what the people said, to whom *Narcissus*, a familiar, or rather an auricular buzze of the Emperours, answered like a false *Eccho*, that the people gaue his Excellencie great thanks for their last President (which was nothing so) and requested to have him appointed over them againe, which was wholly contrary to their suite: The Emperour meaning well, but ill informed, (to gratifie them, as hee thought) assigned them their olde President againe. And thus was the Emperour abused, and the people continued under an Oppressor still, whereas they had beene eased, but for a crooked Interpreter. And this advertiseth what circumspect care the greatest men should have to passe no matters of great importance rashly, as also to cleanse their traines & houses (as *Danid* vowed, but could hardly performe) from all priuy slanderers, deceitfull persons and lyers.

Now as for wicked men, they alwayes liue in miserie, *There is no peace* (saith the Lord) *unto the wicked*, the worme of conscience shal neuer die, and the light of reason shal neuer be darkened, as they haue forsaken God, so hath God forsaken them, and delivered them up into a reprobate sence, that they might doe such things as be not convenient, for whom the blacknesse of darknesse is reserued. *The wicked man* (saith *Iob*) *travailleth with paine all his dayes. The wicked* (saith the Prophet) *are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Euill* (saith the Wise-man) *pursueth sinners.*

And *Enoch* also, the seventh from *Adam*, prophesied of these, saying, *Behold the Lord commeth with ten thousand of his Saints to execute judgement upon all, and to conuince all that are ungodly amongst them, of all their ungodly deedes, which they haue ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

But are good men exempted in this life from misery? No verily, they are as it were in a continuall furnace, by reason of crosses and persecutions; they sustaine mocks and taunts, feters

Psal. 101

Esay 48, 12

Rom. 1, 18

Iude 13

Iob 15, 20

Isay 57, 20

Prou. 13, 21

Iude 14, 15

fetters and imprisonments. *Who is weake, and they are not weake? Who is offended, and they burne not? We must* (saith Paul and Barnabas) *through much tribulation enter into the kingdome of God. Therefore the same Apostle saith, If in this life onely we haue hope in Christ, we are of all men most miserable.*

2 Cor. 11, 29
Acts 14, 22

1 Cor. 15, 19

To conclude with the saying of the Preacher, *Therefore the misery of man is great upon him. And that holy man Job saith from his owne experience, Although affliction commeth not forth of the dust, neither doth trouble spring out of the ground, yet man is borne vnto trouble, as the sparks flie upward. And Iesus the Sonne of Syrach saith, Great travell is created for euery man, and a heauie yoke is vpon the sonnes of Adama, from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things: Their imagination of things to come, and the day of death trouble their thoughts, and cause feare of heart from him that sitteth on a Throne of glorie, vnto him that is humbled in earth and ashes; from him that weareth Purple, and a Crowne, vnto him that is cloathed with a linnen slocke.*

Eccles. 8, 6
Ier. 20, 18
Iob 5, 6, 7

Eccles. 40, 1, 2,
3, 4

Behold the miseries of mortall man, behold their vanity. Thought consumeth them, heauinesse harmeth them, pen-suenesse possesseth them, terrour turmoiles them, feare putteth them out of comfort, horreur doth afflict them. affliction doth trouble them, trouble doth make them sad and heauie, misery doth humble them, and at the last death doth end them. How many haue died with a surfet of sorrow? *By the sorrow of the heart the spirit is broken. A sorrowfull minde drieth the bones.* Therefore Iacob saith to his sonnes, *If mischief befall Benjamin in the way which yee goe, then shall ye bring downe my gray haire with sorrow to the grave.* How many haue died with ouermuch feare? And for feare of him the keepers (saith the Euangelist) did shake, and became as dead men. *Sophocles, Dyonisius, Diagoras, & Chilo the Lacedemonia,* died with immoderate joy. O man very mortall, whom joy it selfe cannot secure from death, joy being the

Prou. 15, 13
Prou. 17, 22
Gen. 42, 38

Matth. 28, 4.

Prov. 15. 13.
Prov. 17. 22.

the very friend to life. *For a merry heart (saith the Wiseman) maketh a cheerfull countenance, a joyfull heart causeth a good health.*

There is but one way, and that very narrow, by which we came into life, but there be infinite, and those broad wayes which lye open for death to invade vs; through euery member of the body, yea through every joynt of the body death hath found out a way to take away our life.

1 Cor: 10. 11.
1 Iohn 2. 18.

Wee that are in the last part and end of the world, *Vpon whom (as the Apostle saith) the ends of the world are come, and which is the last time and houre (as saith Saint Iohn) we are lesse in our marriage-bed then our fathers were in the cradle.* The world left being a world, when *Adam* left being obedient. It was never beautifull and cheerfull since, it waxed olde in youth through manifold attaxes and disorders, and at this day lies bedrid, waiting for the comming of the Son of God. And we full well know, and are taught by the reading of the Scripture, and also by experience, that men are not so long liued, nor of that goodly tall proportion or strong constitution of body, as in former ages. *For the world (as a voice out of a bush telleth Esdras) hath lost his youth, and the times begin to waxe olde, and we are borne weaker and more feeble than all creatures; and had wee not some body to receiue us when we come into the world, wo were it with vs, we might make a short and wofull stay or tragedy, to be borne, to weepe, to die.* We have no cause to perswade vs that this is the golden age; but rather that according to the dreame of *Nebuchadnezzar*, Dan. 2. *The golden head, the silver breasts, the brazen thighes, are long since past, and wee now live in the time of the iron legges, the feete whereof are partly iron, partly clay.*

2 Esdr: 14. 10.

In the fortunate Islands beyond the Atlantick seas in the vttermost borders of *Ethiopia*, where the people that lide there are called *Macroby* for their long life: a man perhaps may live a long life; but what Country may be found, where a man may avoid the sickle of Death. Hence it was that

that *Hormisda* did answer the Emperour *Constantine*, demanding him of the beauty of Rome, stately buildings, goodly Statues, and sumptuous Temples, if he thought that in all the world were any such Citty. Surely, saith *Hormisda*, there is indeede none comparable unto it, yet hath it one thing (saith he) common to all other Citties, for men die here, as they die in all other places. And what doth it profit to live long and wickedly, and die at length. It were better like *Admuis* progeny, to die the same houre wee were borne. What *Duellum* is this betweene death and nature? And if God should not suffer us to die, alas what a miserable life would this be, when we come to be olde, and full of sorrowes, aches, sicknesses, diseases and griefes? *When our senses are gone, and we have no pleasure in any thing. And when* (as the Psalmist saith) *our life is but a labour and a sorrow.*

Ecclesi: 11. 11.
Psal. 90. 10.

In which age we had need (if we have our senses then) to pray heartily to the Lord: *Cast me not off in the time of old age, forsake me not when my strength faileth me:* And also, *When I am old and gray headed, O God forsake me not.* And alas, if we should not then die, we would wish to die, and say it were better a thousand times to die than to liue. *For death* (saith *Iesus* the sonne of *Syrach*) *is better than a bitter life, or continuall sickness.* And therefore we reade of a certaine Island, where they live so long, that they are faine to be carried out thence, that they might die.

Psal. 71. 9, 18

Ecclesi: 30. 17

And God hath promised wondrous well for mankinde, that whereas any man may take our life from vs, yet there is none that can take Death from vs; who can stoppe the winde that it blow not? Who can hinder death that it come not,

If *Iacob* counted his time but short, hauing already liued an hundred and thirty yeeres, what reckoning may we make of our time which is farre shorter? In the time before the Floud, the age of man was great: *Adam liued nine hundred and thirty yeeres, Noah nine hundred and fiftie, Methusalem nine hundred sixtie nine yeeres,* but after the Floud in *Terahs* dayes

Gen. 47. 9.

Gen. 5. 5, 27.

Gen. 9. 29

Gen. 11. 32.
Gen. 25. 7.
Deut. 34. 7.
Iosh. 24. 29.

Psal. 90. 10.

dayes, who was father to *Abraham*, the age of man was a great deale shortned, and from nine hundred brought downe to two hundred and twenty and vnder: For *Terah* liued two hundred and fife yeares: *Abraham* his sonne not so long, one hundred seuenty fife yeares: *Jacob* in his time brought it to a shorter account, one hundred and thirty, *Moses* one hundred and twenty, and *Ioshua* one hundred and ten yeares. In the Prophet *Dauids* time it was scantled yet shorter by much halfe in halfe. For the dayes of man (saith he) are threescore yeares and ten, and though some be so strong that they come to fourescore yeares, yet is their strength then but labour and sorrow, for it is soone cut off, and we fly away. Therefore the summe of our yeares, whereunto neverthelesse all doe not attaine, is threescore yeares and ten, the stronger bodies sometimes continue till fourescore, from which yeares if we deduct all the time of childhood, and sleepe, that which remaineth will scarce amount unto thirty or forty yeares, and of these thirty or forty yeares we have not one moment of time in such wise in our power that we can assuredly say we shall not die therein.

And yet are we not truly said to live any one of these yeares, vnlesse it be religiously and holily in Christ, as a certaine worthy souldier seruing in the warres a long time vnder *Adrian* the Emperour, yet in the end returned to his house, and liued Christs souldier, where and in which manner (after he had liued seuen yeares) hee departed this life, and being readie to die, commanded that it should be written on his tombe, *Here lieth Similis*, (for so was his name) who was a man many yeares, and liued but seuen, accounting that he liued no longer than he liued a Christian. *Vixit dum vixit bene*, he hath liued while he hath liued well, but all the rest of his life is a meere trance or image of death.

But how many spend their daies in war, after the flesh, vnder the Emperour of the Ayre (not vnder *Adrian*) who yet I cannot say for seuen yeeres, I would I could truly say seuen daies or seuen houres before their death, cast away these weapons

weapons of sinne, that it might be written vpon their grauestone, for their Epitaph, that seuen daies, or seauen houres before their last houre, they not onely had a being, but a life in the world, and not onely were, but also liued.

Therefore it is our dutie to liue well, that at the day of death we may speede well, and to liue well should be the delight and sweet perfume of every Christian. Thus liue well, that thou maist die well, and after death, eternally speed well. Yea, *So teach vs to number our daies,* (saith the Prophet) *that wee may apply our hearts vnto wisdom:* where we are to obserue that hee speaketh heere, not of weekes, or moneths, or yeeres, but of daies, noting thereby the shortnesse of our life, in this word, Daies.

And the same phrase is vsed of all the holy men of God, vpon the like occasion. *Jacob* being asked by *Pharaoh*, how olde he was, tould him, *That few and euill were the daies of his Pilgrimage*, speaking of the time, to note the shortnesse of the time, or of his life; hee names not yeeres but dayes, and speaking of the toyles and troubles of life, he calles it a pilgrimage, as to be every day hastily iourneying towards our end. *Iob*, in like manner numbring his dayes, *My dayes* (saith he) *are more swift then a post, and swifter then the ships:* And againe he saith, *All the dayes of my appointed time, will I waite till my change come.* The time of *Iobs* attending or waiting on God for his helpe, is the whole terme or act of his life, which he calleth not yeeres, but dayes, so hee measureth his short time by the inch of dayes, rather then by the span of moneths, or long ell of yeeres; teaching thereby that the dayes of man are few, and his life short vpon earth. Our Sauour Christ teaching us to pray, bids vs to pray thus, *Giue us this day, our daily bread*, as if we should reckon the continuance of our life no longer then a day or a few daies.

And againe the Lord by his Prophet calling vpon sinners, saith, *To day if ye will heare his voice, harden not your hearts,* noting thereby, that if wee liue this day, wee are not sure

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Psal. 90. 12.

Gen. 47. 8, 9.

Iob 9. 25, 26
Iob 14. 14

Matth. 6. 11

Psal. 95. 7, 8, 9

Luke 1.74.75. to liue the next. Where it is said in the Prophecie of *Zacharias*, That *should serve the Lord without feare, in holinesse and righteousnesse before him all the dayes of our life*. Wee are to note that the Holy Ghost defines life, not by yeeres, or moneths, or weeks, but by dayes, shewing thereby that our life is nothing else but a composition of a few dayes, which how soone they may be swallowed vp by that long night of death, wee cannot tell, but it will be sooner perhaps then we are aware.

Psal. 19. 6.

The Sunne arising in the East, and falling in the West, and all in one day, sheweth our rising and falling, our coming and going forth of this world; all which may bee done in a day. *Woe vnto vs* (saith the Prophet) *for the day goeth away*.

Ier. 6. 4.

And a day consisteth but of a morning and euening, and a noone, *Euening, and morning, and at noone* (saith the Prophet) *will I pray and cry aloud, and hee shall heare my voice*. Some are taken away in the morning of their life, many feelee not the heate of the day, he that drawes out the line of his life till the euening, liues but all the day.

Psal. 55. 17.

Iosh. 10. 13, 14.

If euery day of our life were as long as that long day of *Ioshua*, whenas the Sunne stood still a whole day in the midst of heaven, it would auaille vs nothing: for as in the end the night came which dissolved that long day: so the night of death will at last assaile vs, and make the daies of our life vanish away how long soeuer they haue beene.

What pleasure (saith one) is there in this life, when night and day wee cannot but thinke that wee must passe away? It is but a carkas now, which yesterday liued, yesterday a man, to day none.

Exod. 8. 8.

The saying of *Chrysostome*, the Lord hath promised pardon to him that repenteth, but to liue till to morrow, he hath not promised.

When *Pharaoh* called for *Moses* and *Aaron* to intreat the Lord for him, that he might take away the Frogges from him, and his people, and *Moses* asking him when he should intreate

intreate for him, he said to morrow. So many with *Pharaoh*, deferre matters of greatest waight and moment still till to morrow, not knowing what may happen to vs before to morrow, euen death it selfe, for ought we know. Is to morrow in thine owne power? Canst thou challenge any such promise at Gods hand? Happie is that man, which of the lastie of his soule, can say with himselfe, as that olde man *Messodamus* did, who being inuited to dinner the next day, answered, why inuitest thou mee for to morrow, who of all the yeeres I haue liued haue not to morrow day, but haue euery houre expected death, which alwayes lyes in waite for me.

The rich man in the Gospell, gathered much, possessed much, enlarged his garners, and promised to himselfe securitie, with a retired farewell to the world. *Soule* (saith hee) *thou hast much goods laid up for many yeeres, take thine ease, eat drinke and be merrie.* But God said unto him, *Thou foole, this nights shall thy soule be taken from thee, then whose shal those things be which thou hast provided?* Alas, this was (it seemeth): the first night of his rest, & must it be the last too? *Yes. Esay* answereth them, *There is no rest to the vngodly.* He that hath a long iourney to goe in a short time, maketh hast, and he who remembreth euery day, runneth away with his life, cannot sit still. But where men promise to themselves long life, and much time, there they waxe wanton, and become secure, and put farre away the euill day (as the Prophet speaketh.) Therefore the Lord doth commend out life vnto vs in al these Scriptnres which we haue heard, and in other places in a short abstract of dayes, and not in a volume of yeeres. So Christ saith to Ierusalem, *If thou hadst knowne, euen thou, at least in this thy day the things which belong to thy peace; but now they are hid from thine eyes:* not granting a longer terme, then the terme of one poore day vnto her: which was to teach her, and vs in her to thinke euery day to be our last day, and therfore to do that this day, as in our time, which we are not sure to doe the next day, as

Luk. 12. 19, 20

Esay 57. 21.

Amos 6. 3.

Luke 19. 42.

Prov: 27. 1.

in the time that God hath taken to himselfe, and from vs, as being more properly his, then our day.

Therefore, *boast not thy selfe* (saith the Wise-man) *of to morrow, for thou knowest not what a day may bring forth:* And there is one more this day of thy number spent, and thou art now nearer to thy end by a day. But if any man doth think that he may liue as yet many yeares, his yeares may lacke moneths, his moneths may lacke weekes, his weekes may lacke daies, his daies may lacke houres, nay his houres may lacke minutes; an houre is but a short time.

But while one houre by continuall succession is added to another, the whole course of our life is finished, euery houre runneth away with some part of our life: and euen then, when our bodies grow and increase, our liues fade and decrease, yea euen this day (wherein we liue) we diuide and part with death. There is none (saith Saint *Augustine*) but is nearer death at the yeares end, then at the beginning, to morrow, then to day; to day, then yesterday, by and by, then just now, and now, then a little before. Each part of time that we passe (if time haue parts) cuts off so much from our life, and the remainder still decreaseth. When childhood commeth on, infancy dieth; when adolescencie commeth, childhood dieth; when youth commeth, adolescencie dieth; when old age commeth, youth dieth; when death commeth, all and euery age dieth. So that looke how many degrees of ages we desire to liue, so many degrees of death we desire to die. Aske an old man where is his infancy, where his childhood, where his adolescencie, where his youth, shall he not say true, if he answer, alas, all these are dead and gone. What speake I of ages? Euery yeare, moneth, day, houre of our life that we have liued, is dead to vs, and wee are dead with them. What therefore is our whole life, but a long death? What is euery day thereof, but (as *Petrarch* saith) a degree of death; what is euery moment thereof, but a motion vnto death?

Againe, that the dayes of man are but few, and his life
very

very short, experience, and that which we see in daily vse, doth shew, besides the word of God, which, for this, speaking of mans short time, vseth to take the shortest diuision in nature to expresse it. As that it is the life of yesterday, as in the Psalme: *For a thousand yeares in thy sight are but as yesterday, when it is past*: a life which is gone as soone as it comes, a life of few houres, *as a watch in the night*; the life of a thought, wherof there may be athousand in an houre: a life of nothing: this Prophet measureth it with a short span. *Behold* (saith he) *thou hast made my dayes as an hand-breadth.*

Psal. 90. 4.

Psal: 39. 5.

Iosua 23. 14.

The valiant Captaine *Ioshua* being now resolved to die, calleth death the path that all must treade. *Behold* (saith he) *this day I enter into the way of all the world.* So holy *Dauid* being ready to die, calleth death the way of all the earth.

1 Kings 2. 2.

Experience taught the very Heathen thus much, *One night tarrrieth for all men, and wee must all tread the path of death.*

Gen. 47. 9.

Eccles. 40. 1.

Psal. 1. 1.

This present transitory life is called a pilgrimage, a path, a trauell, and a way, because it continually plieth to an end: for as they which are carried in coaches, or saile in shippes, finish their voyage, though they sit still and sleepe: euen so euery one of vs, albeit we be buied about other matters, and perceiue not how the course of our life passeth away, being sometime at rest, sometime idle, and sometime in sport and daliance, yet our life alwayes wasteth, and we in posting speed, hasten toward our end. The way-faring man traueleth apace, and leaueth many things behinde him in his way. He seeth stately towers and buildings, he beholdeth and admireth them a while, and so passeth from them; afterward he seeth goodly fields, meadowes, flourishing pastures, and pleasant vineyards, vpon these also he looketh a while, he wondereth at the sight, and so passeth by, then he meeteth with fruitfull orchards, greene forrests, sweet riuers with siluer streames, and behaueth himselfe as before. At the length he meeteth with deserts, hard, rough, and vn-

pleasant

pleasant wayes, foule and ouergrowne with thornes and bryers, here also he is inforced for a time to stay; he laboureth, sweateth, and is grieved; but when he hath travailed a while, hee ouercommeth all these difficulties, and remembreth no more the former griefes, but alwayes he is trauelling, till he comes to his journeyes end: euen so it fareth with us, one while we meete in our way with pleasant and delightful things, another while with sorrowes and griefes; but they all in a moment passe away.

Furthermore, in high-wayes and foot-pathes this commonly we see, that where one hath set his foote, there soone after another taketh his steppe, a third defaceh the print of his predeceffours foote, and then another doth the like. Neither is there any, who for any long time holdeth or continueth his place. And is not mans life such?

Aske (saith *Basil*) the fields and possessions, how many names they haue now changed. In former ages they were said to be such a mans, then his, afterwards anothers, now they are said to be this mans, and in short time to come, they shall be called, I cannot tell whose possessions; and why so? Because mans life is a certaine way, wherein one succedeth and expelleth another.

Behold the seates of States and Potentates, of Emperours and Kings, how many in euery age haue aspired vnto these dignities and degrees; and when they haue attained them, after much trauell, labour and waiting, in short time they are compelled to giue way to their successours, before they haue well warmed their seates.

Yesterday one reigned, to day he is dead, and another possesseth his roome and throne; to morrow this man shall die, and another shall sit in his seat. None as yet could therein sit fast, they all play this part, as on a stage, they ascend, they sit, they salute, they descend, and sodainly are gone.

The Apostle *Paul*, in respect of the celerity and swiftnes of life, compareth it to a race. What is our life, saith St. *Augustine*, but a certaine running to death? Our life while

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it increaseth, decreaseth, our life is dying, our death is living. The traueeler, the longer he goeth on his iourney, the nigher he is to his iourneyes end; the children of Israel, the longer they wandred from Egypt, the nigher the were to the promised land; so every mortall man, the longer he liueth, the nigher he is to his iourneyes end. *Death, time, and Tide* stay for no man. No Bridle so strong, that can keepe in our gallopping daies. He that runneth in a race, neuer stayeth till he come at the end thereof, so every mortall wight (will he, nill he) neuer stayeth, till death the end of his race stayeth him.

The mirrour of patience (*Iob* by name) compareth the race of man to the swift daies of a poste, saying, *My daies are swifter then a poste, yea swifter then a weavers shittle, they are as the motion of the swiftest shippe in the sea, and as the Eagle that flieth fast to her prey.* The Apostle *Peter* compareth our time to a Tent or Tabernacle pitched in the field, soone vp, soone downe. *Our yeares are spent,* (saith the Psalmist) *as a tale that is told, yea our life is quickly cut off, and wee are soone gone.*

Iob 9. 15.

Iob 7. 6.

Iob 9. 26.

2. Pet. 1. 14.

Psal. 90. 9. 10.

Dauid a little before his death, offering with his Princes for the building of the Temple, freely confesseth that they were strangers vpon earth, as al their forefathers were, their daies like a shadow, and that heere was no abiding for them.

1. Chro. 29. 15.

The Prophet *Esay* rebuking and checking mans forgetfullnesse, doth crie out and say, *All flesh is grasse, and all the goodlines therof as the flower of the field, the grasse withereth, the flower fadeth, because the spirit of the Lord bloweth vpon it, surely the people is grasse: the young grasse as the old, and flourishing as a flower. Grasse growes soone, and soone decays.* The poore, who in respect of their base condition in this world, are compared to the grasse: the noble and rich in respect of their fresh and flourishing shew, are resembled vnto the flower: to both which sorts, noble and ignoble, rich and poore, there is no difference in death, vnlesse (as *Ambrose* saith) the body of the rich being pampered with

Isa. 40. 6. 7.

ryot and variety of meates, shall yeeld the more loathsome smell.

The grasse and the flower are made by many meanes to wither, and wee by many more meanes are brought to our end. The flower of the field, may be by such as passe by, willingly plucked vp, or negligently troden on, an hungrie beast may deuoure it, a worme may eat it, or make it to wither, as it did the goard of *Ionas*. The winde may blowe it downe, the lightning may burne it, the Sunne may scorch it, or at least-wise the nipping winter will marre it. The like may be said of vs, hunger may famish vs, abundance of meat and drinke may quench our naturall heate with sursetting and drunkenesse, the aire can infect vs, the water can poison vs, the fire can burne vs, the beasts can deuoure vs, wars can dispatch vs, plagues can consume vs, diseases can kill vs, and a thousand other things can destroy vs. For *Alexander the Great* was poisoned by his owne Taster. *Antiochus* of *Syria* was poisoned by his owne Queene *Laodicea*, for that he loued King *Ptolomus* sister. By fire the Emperour *Valentine* was burned by the Goathes. *Alcous*, King of *Lydia*, was hanged by his owne subiects. *Diomedes* King of *Thrace* was deuoured of wilde beasts. *Cleopatra* Queene of *Egypt* was stung to death by serpents. *Diogenes* was deuoured with dogges. *Basilus* Emperour of *Macedon* was killed by a Hart. *Anacriou* dyed in eating of an egge; the Emperour *Fredericke* going to to *Ierusalem*, was drowned. Queene *Sisgambis*, King *Darius* his mother, died of hunger. *Pyrrhus*, King of *Epirus*, was slaine with a tyle-stone. *Fabian*, a Senator, was choaked with a haire. Pope *Adrian* was choaked with a flye, getting into his throte. *Iulius Caesar*, Emperour of *Rome*, was murdered in the Senate-house. *Tullius Hostilius* was slaine with a thunder-bolt. *Herod* was deuoured of wormes. And if none of these, yet old age will arrest vs; for young haire doe soone turne gray, and a tiue youth is soone metamorphosed into crooked old age, which is the champiõ of death, who neuer grapled with any

Ion. 4. 7.

Acts 12. 23.

any but at length threw them into the dust which sheweth the comparision of the Prophet to be moit excellent, without comparision, that all flesh is grasse, and the best of vs but as the flower of the field, this day flourishing, to morrow fading. *And we all doe fade as a lease*, saith the prophet *Esa* in an other place.

Esa. 64. 6.

Saint *Iames* compareth our life to a vapor, that appeareth for a little while and afterward vanisheth away. Can any thing be spoken more plainly to set forth our mortalitie? As a vapor, a mist, a thin watery, and aiery substance, which a small puffe of winde may disperse, or the heat of the sunne dissolve.

Iam. 4. 14.

Now vnto this if our life may be resembled, then as a vapor is but for one morning or euening at the most, so our life is but a moment for a very short time. Againe *David* compares it to smoke, because it is corruptible; to a grasshopper, because it hath but a small continuance. Nay he saith, *man is like a thing of naught, and lesse then nothing.*

Psal. 37. 20.

Psal. 109. 23.

Psal. 144. 4.

Gen. 47. 9.

2 Tim. 4. 7.

Jacob calleth it a pilgrimage, *Paul*, a course. A pilgrimage hath a full point; a course, a stop, and our life an end.

By all which places of Scripture we see that the spirit of God to set forth the frailtie and breuitie of our life, compareth it (as we haue heard) to things of shortest continuance, as to the weauers shuttle, which he taketh, and presently casteth it out of his hands againe, to the winde which is very swift, for *the winde bloweth* (saith our Sauour,) *where it listeth, & thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth*; to a post which stayeth not long in a place; to a flower which quickly withereth; to a shadow which soone vanisheth; to a thought, which is swiftest of all the rest; so fraile is our estate, so transitory our life, so short are our dayes, and vncertaine, that as soone as we be borne we begin to dye.

Ioh. 3. 8.

The breuitie and vanitie of our life was so noted of the Heathen men themselves, which made the Egyprians compare it to an Inne, where lodging for a night, we are gone.

Eccles. 3. 3.

Pindarus and *Basil* compare this life to a dreame, wherein are pleasing and displeasing shewes, but at our awaking, are all gone. Man (saith *Pindarus*) is to be compared to the dreame of a shadow. *Sophacles*, to a shadow. *Homer*, vnto leaues, that bud, grow out, decay, & blow away. *Pythagoras* to a stage-play, *Aristotle*, to a beast called, *Ephemeron*, which is neuer but one day old. And many such comparisons wee finde both in sacred, and humaine histories, pointing out the shortnes and uncertaintie of mans life. For dreames are but momentarie fantasies, of a disturbed braine, for a dreame (saith the Preacher) *cometh of the multitude of busines*. A shadow is a shew and not substance. A play is but the handling of some stately or base part for an houre, then comes the Epilogue and ends all; euen so our life is but a dreame to be thought vpon, a shadow to be looked upon, and a play to be acted. As therefore dreames are forgotten, shadowes do vanish, and plaies haue their conclusion, so our liues haue their limits, and bounds, which they cannot passe. For God that hath numbred the haire of our head, hath numbred our yeares and dayes also that wee cannot passe them.

Mat. 10. 30.

Life is nothing else (saith the heathen Philosopher) but a glew which fasteneth soule and body together, which proceedeth of the temperament, whereof the body is made; It passeth away as a trace of a cloud, and as a bird that flyeth through the ayre, and as an arrow that is shot. Our life is nothing but a little breath, and how easie is it for God to take away our weake life, when weake man by stopping of our breath is able sodainely and most certainly to send vs to our dust?

Psal. 104. 29.

Therefore the Prophet saith, *thou hidest thy face and they are troubled, when thou takest away their breath, they die and turne to their dust*. Our life it selfe is not giuen us in perpetuity, but lent vs for a time; for mans spirit is but borrowed.

Wis. 1. 8. 16.

The wise-man calleth it a very debt which a man doth owe to yeeld vnto death. Therefore we usually speake (and well too) I owe God a death; for every mans death is foreseene and

and appointed in Gods eternall decree with all the circumstances thereof.

The Prophet *David* compareth our life to the fat of Lambes, which wasteth away in the roasting; and to a new coate, which is soone waxed old and eaten with moths. *Iob*, to the burning of a candle, which in the end commeth into the socket, and annoyeth, and then euery one cryeth, put it out, What thing else is mans life but a bubble, vp with the water, and downe with the winde.

Againe the life of man is compared to a cobweb, for as the spider is occupied all his life time, in weauing of cobwebs, and draweth those threds out of his owne bowels, wherewith he kniteth his nets to catch flies, and oftentimes it commeth to passe when the spider suspecteth none ill, a seruant going about to make cleane the house, sweepeth downe the cobweb, and the spider together, and throwes them into the fire; euen so the most part of men consume their whole time, and spend all their wit, strength, and labor to haue their nets, and bayts in a readines, with which they may catch the flies of honours, riches, preferment, & when they glory in the multitude of flies which they haue taken, and promise to themselues rest in time to come, and will say with the covetous rich man in the gospel. *Soule thou hast much bonor, goods, and possessions laid up for many yeeres: live therefore at ease, eate, drinke and take thy pastime.* But behold God will say to him. *O foole this night will they fetch away thy soule from thee.* For death Gods seruant, and handmaide wilbe present with the broome of diuers sicknesses, diseases and griefes, and will sweepe them away, and so the worke together with the workmaster in a moment of time do perish, and then whose shall these things be which thou hast provided?

Our life by an ancie[n]t father is said to be more fraile, and brittle the a glasse, for a glasse with good keeping may abide and continue a long time without breaking, but so cannot man be kept from death, with all the preseruatiues & good keeping

Ps. 37. 20.

Iob 8. 14.

Luk. 12. 19.

Luke 8. 43.

ping that can be inuented by the art, skill and learning of the best, & most cunning Physitions in the world, although with the expence of all thou hast, euen with the woman in the Gospell, that had an issue of blood twelue yeares, but for all this at length thou shalt dye. For in this respect as *Iob* saith in an other case, *They are all Physitions of no value.*

Iob 23. 4.

As the arrow that is shot at a mark, parteth the aire, which immediately cometh together againe, so that a man cannot tell where it went through, euen so man as soone as hee is borne, hasteneth as fast to his end, as the arrow to the mark, & that little time of stay is full of misery & trouble, & therefore may rightly be called, as before, a pilgrimage, in which is vncertainty, a flower in which is mutability, a house of clay in which is misery, a weavers shuttle in which is volubility, to a shepheards tent in which is variety, to a ship on the sea in which is celerity, to smok which is vāity, to a thought whereof we haue a thousand in a day, to a dreame whereof we haue many in one night, to vanity which is nothing in it selfe, & to nothing, which hath no being in the world. For the time past is nothing, the time to come is vncertaine, the time present is but a moment; O life not a life but a death, to be called and accounted rather death then life, because it is accompanied not only with death, but with the very shadow of death, that is, with many miseries, afflictions & calamities of this life, a liuing death, a dying life, deseruing rather to be called a true death, then the shadow of death, a shadow of life, then a true life. For the time which we haue liued is now no more in the essence of our life, for now our infancie and childhood liueth not, and that wherein we liue, which is but the present time, is so short & fleeting that it cannot be circumscribed, *Instans est, momentum est, utrus oculi est.* It is an instant, a moment, the twinckling of an eye. Our life is a poynt, and lesse then a poynt, a figure of one to which wee can adde no cipher, it is but the least peece of time, that may be measured out, a moment and lesse then a moment. And yet if we vse this moment well, we may get eternity, which

is

is of greatest moment. I am not eternitie (saith one) but a man, a little part of the whole, as an houre is of the day. Like an houre I came, and I must depart like an houre.

The reasons why our life is become so fraile and short are principally these; first, iniquitie now aboundeth, and more in these latter times then in former ages. And *because iniquitie shall abound* (saith our Sauour Christ) *the love of many shall wax cold.* This know also, saith the Apostle, *that in the last daies perilous times shall come, for men shall be lovers of their own selves, couetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traytors, heady, high minded, lovers of pleasures more then lovers of God, having a forme of godlinesse but denying the power thereof.* Which must needs prouoke God to cut shorter these our daies, then those better daies wherein our fathers liued; who liued more simple, and in fewer sinnes then we their children doe at this day.

Therefore it is said by *Moses*, in the booke of numbers *And behold ye are risen up in your fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.* And *yea have done worse* (saith the Prophet *Jeremie*) *then your fathers.*

Secondly our time is short, that the shortnesse thereof might moue us not to deferre to doe good, as the manner is, seeing euen the deuill himselfe is bulie, because his time is short. therefore saith the sonne of God, *Woe be to the inhabitants of the earth, and of the sea, for the diuell is come downe to you, having great wrath, because he knoweth he hath but a short time.* Therefore the dragon was wrath with the woman, and went to make war with the remnant of her seede which keepe the commandments of God and haue the testimony of Iesus Christ.

Thirdly, our life is as nothing, that Gods Children might soone be deliuered from their burdens, and from those that oppresse them in this life, and that the wicked, the children

Math. 24. 12.

2 Tim 3. 1, 2, 3, 4, 5.

Num. 32. 14.

Ier. 16. 13.

Ier. 7. 26.

Rev. 12. 12, 17

dren of this world, might haue a shorter time to keepe in bondage, and vnder the whip of malice those poore ones who desire to sacrifice their life to God in a conscience of his seruice, and to walke in faith before him. For if mans life might now extend to the yeeres Which were before the Floud, when men liued (as wee haue heard) six, seuen, eight, nine hundred, and almost a thousand yeeres; this cruel age in which we liue, would too long torment, and too vilely deale with Gods faithfull ones, there being no hooke of short time in the iawes of the wicked, to keepe them in feare, as now, when death is such a tirant, and short life such a curbe vnto them, that they dare not, or cannot doe as they would. And indeede how can they doe that in their fortie, and vnder fourescore, which they might and would bee bold to doe, being men of might in their hundreds. Also how could the poore Church hold vp the head, and continue in good ease, that should haue so strong and long-liued enemies to incounter with. And therefore our Sauour Christ saith in the Gospell. *Except those daies should be shortened, there should no flesh be saved, but for the Elects sake those daies shall be shortened. And who art thou (saith thee Lord) that thou shouldest be afraid of a man that shall die, and of the sonne of man, which shall be made as grasse.*

There is no priuiledge that can preserue a man fro death; Art thou strong? and doth the conceit of thy strength lift thee up in pride? Consider that if in might, vigor and validitie of body, thou didst excell *Sampson, Hercules, or Milo, or Davids* three worthiest, when thou comdest to grapple with Death, hee will quickly crush thee and cast thee into the dust. For hee will admit of no composition with thee; for Death hath feete of wooll, but armes of iron, it cometh insensible, but it hauing once taken hold, neuer loseth her prize.

Is it for thy beautie? These eyes of thine, which now are as bright as starres, Death will make a horror to the beholders. These cheekes of thine, wherein now the lilly and the
rose

Math. 24. 22.

Esay 51. 12.

2 Sam. 23. 8.

rose striue for preheminance, Death will make pale and earthly; these corall lippes of thine will death change to black and wanne; this mouth of thine, which in sweetnesse yeelds a cynamon breath, will send forth the stinking fauour of a Sepulchre. Therefore the Lord saith by his Prophet, *It shall come to passe, that in stead of sweet smell, there shall be a stinke, and in stead of a girdle, a rent, and in stead of well set haire, baldnesse, and in stead of a stomacher, a girding of sack-cloath, and burning in stead of beautie.*

Isay 3. 24.

The substance of bodily beauty consisteth in naught else but in phlegme, blood, moisture, and gall or melancholly, which are maintained by the corruptible juices of meates; hereby the apples of the eyes glister, the cheekes are ruddy, and the whole face is adorned: And unlesse they be daily moistened with such juice, which ascendeth out of the liuer, incontinent the skinne is dried up, the eyes waxe hollow, all ruddinesse and beauty depart from the visage.

Now if thou consider what is hidden under that skinne which thou judgest so beautifull, what is shut up within the nostrils, what in the jawes and belly, thou wilt protest that this brauery of body is nothing but a painted sepulchre, which without appeareth faire to men, but within is full of filthines and uncleannes. And if thou see in a ragged cloath the phlegme and spittle that proceedeth from the body, thou loathest it, and wilt not touch it with the typ of thy finger, looking askew thereon. Therefore this cell and seate of phlegme, this beautifull body will be so much altered, that a man may say, O how much is he or she changed from that they were. And hereof it is that the Wise-man saith, *Fauour is deceitfull, and beauty is vaine.*

Matth: 23. 27.

Pro: 31. 30.

But to digresse a little, dost thou make thy selfe beautiful, and art not contented with that beautie, which God thy Creatour hath bestowed upon thee? Then hearken to that excellent saying of Saint Cyprian, that women which aduance themselues in putting on of silke and purple, cannot lightly put on Christ: and they which colour their lockes
with

with red and yellow, do prognosticate of what colour their heads shall be in hell, and they which loue to paint themselves in this world otherwise then God hath created them, let them feare, lest when the day of the resurrection cometh, the Creator will not know them. And besides, know thou that there be aches, feauers, impostumes, swellings and mortalitie in that flesh thou so deckest, and that skin which is so bepainted with artificial complexiō shal lose the beautie and it selfe. You that saile betweene heauen and earth in your foure sailed yessells, as if the ground were not good enough to be the pauement to the soales of your feet, know that one day the Earth shall set her feet on your faire necks, and the slime of it shall defile your sulphured beauties, dust shall fill up the wrinkled furrowes, which age makes, and paint supplies. Your bodies were not made of the substance whereof the Angels were made, nor of the nature of stones, nor of of the water, whereof the fire, ayre, water, and inferiour creatures. *Remember your tribe, and your fathers poore house, and the pit wherout you were hewed.* Hannibal is at the gates, death standeth at your doores; be not proud, be not madde. You must die, and then your finenesse shall be turned into filthinesse; your painted beautie and strength into putrification and rottenesse. Let him make what shew he can with his glorious adornations, let rich apparel and paintings disguise him liuing, seare-clothes, spices, balmes enwrap him, lead and stone immure him dead, his originall mother will at last owne him for her naturall childe, and triumph ouer him with this insultation. *Hee is my bowells, hee returneth to his earth.* His body returneth not immediatly to heauen, but to earth, not to earth as a stranger to him, or an vnknowne place; but to his earth, as one of his most familiar friends, and of oldest acquaintance. Powders, Liquors, Vnguents, Odours, Ornaments deriued from the liuing, from the dead, palpable instances, and demonstratiue enignes of pride, and madnesse to make them seeme beautifull, such translations and borrowing of formes, that a silly country-

Esay 51.1.

Psal. 146.4.

country-man walking in the City, can scarce say t here goes a man, or there a woman.

Is it for thy youth? If thou thinke so, thou reckonest without thine hoste: For thy folly therein may happily cause thee to say, *Peace, peace*, till with *Sisera* thou fall into thy last sleepe of destruction, and to goe from thy house to thy graue. But who can be ignorant that on the stage of this world, some haue longer, and some shorter parts to play; and who knoweth not, though some fruits fall from the tree by a full and naturall ripenesse, that all doe not so, nay that the more part are pulled from it, and doe wither vpon it in the tender bud or young fruit, then are suffered to tarry till they come to their perfect ripenesse and mellowing. The corne falls of it selfe, sometime is bitten in the spring, oft troden downe in the blade, but neuer failes to be cut vp in the eare when it is ripe. Some fruite is plucked violently from the tree, some drop with ripenesse, all must fall, so doe not more (without comparison) fall from the tree of time, young, either violently plucked from it by a hasty death, or miserably withering vpon it by a lingring death, perishing in the bud of childhood, or bearen downe in the greene fruit of youth, then come to their full age of ripenesse, by a mellow and kindly death.

Further doth not God call from his worke, some in the morning, some at noone, and some at night? For as his labourers enter into his vineyard, so they goe out, that is in such manner, and at such houres: some die in the dawning of their life, who passe but from one graue to another, some die in youth, as in the third day, some at thirty, and some at fiftie as in the sixt and ninth, and some yery old, as in the last houre of the day. Yet more die yong then old, and more before ten, then after threescore. Besides all this, the fresh life which the yongest haue here, is cut off, or continued by the same decrec and finger of God, that the oldest and most blasted life is prolonged or finished. For say that a man had in his keeping sundry brittle vessels, as of glasse or stone,

some

Ier. 8. 11.

Iudg. 1. 21.

Psal. 49. 14.

Math. 20. 1.

Some made forty, fiftie, or threescore yceres agoe, and some but yesterday. We will agree that the vessell will soonest be broken, not that is made first, but which is first stricken, or first receiued a knocke. So for these brittle vessells of our earthly bodies, they that soonest receiue the blow of death (though but made yesterday) first perish, not that were first made and haue longest liued. What then is our life, and how vaine and false is our hope of long life, seeing no man can tell who he is that shall receiue the first stroke or knocke to the destroying of this his mortall tabernacle?

In a prison where are many condemned, should some riot and forget death, because they are not first drawne out to die, or because one goes before another to execution? Shall he that commeth last, come forth pleasantly with *Agag*, and say, *Surely the bitterness of death is past*, because we die not so soone as others? And we shall not all die at once, shall wee therefore count our selues immortall? If wee bee old, wee may be sure our turne is neere, and if we be young, it may be as neere, for they that are old may trauell long, but they that are young may haue a shorter way home. For the short liuer runneth his race no faster then hee that liueth long; both runne alike, both make speed alike, the difference is, the first hath not so farre to runne as the latter. It is one thing to runne further, another thing to runne faster. Hee that liues long runneth further, but not a moment faster. Every man hasteneth to death alike; though one haue a lesse way to goe then another.

Death is come vp (saith the Prophet) into our windowes, and is entred into our Pallaces, to cut off the childre that are within, & the young men from the streets. Seeing then this hope of liuing till wee be old, is so vaine and deceitfull, we should make as great hast to God at twenty, as at fourescore. When we heare a solemne knell, we say some body is departed, and why should not we thinke that the seete of them who cari- ed out that body, is at the doore readie to carrie vs out also?

He

1. Sam. 15. 32.

1st. 9. 21.

Acts. 9.

He was not an old man, and had much peace in his daies, to whom it was said, *O foole this night they will tak away thy soule*; so death worketh in vs, whether we will or not. Againe, the strong constitution in a young man perswadeth him that hee shall liue long; but no constitution in a man can enlarge his charter of life one poore houre. Indeed the good complexion of a man may be a signe of long life, but he that prolongeth our daies on earth, he onely can make vs to liue long.

Luke 12.30.

Exod. 30. 12.

Againe, the strength and beautie of youth maketh him belecue that he hath many yeeres yet to liue. Therefore the Wiseman saith, that *the glory of yong men is their strength*, but how soone is this blighted & strucke, as the faire flower of grasse with an East-winde. For beautie and strength is but a flower, which if some sicknesse strik not suddenly, yet the *Autumne* of ripe yeeres impaireth, and the winter of olde age killeth. And what careth death (which is indifferent to all) for a faire strong and goodly complexion? Is not a beautifull face as mortall as a foule hue? The like may be spoken of health and stature of bodie: for what are they? and of what time? In their owne nature they are fickle things, and without good vse, crosse.

Prou. 20. 29.

For touching health, the devouring vulture of sicknesse doth after some short time wast it to nothing. Strength is common to vs with beasts; and there are many beasts exceede vs in strength.

And for our comely stature, it may as soone be brought downe to death, and as deeply bee buried in the coffin of the earth, as one of a meaner size. And further, if men haue not vsed these to Gods glory, but to pride and vaine glory, nor haue made them helps to godlinesse, but haue giuen them their head to sinne; it will be said after death of such, that a beautifull person, a strong yong man, a goodly tall fellow, and one that neuer knew what sicknesse meant, is gone to hell.

Therefore of beauty & her attendants, as strength, health,

and a goodly stature; that may be spoken, which usually is spoken of fire and water, that they are good servants, but ill Masters; where they are ruled they doe good seruice, but where they over-rule they make foule worke.

Or is it for thy greatness? But that cannot priuiledge thee from death, for *Salomon*, who in wisdom excelled all other men, who in riches exceeded euery man, who in power as mightie as any man, and who in birth was surpassed by no man, who for his wisdom was admired of all, for his riches beloued of all, and for his power feared of all, and honored of all for his birth; euen he (I say) could not reframe to confesse for all his wisdom which was angelicall, for all his riches which were innumbrable, for all his power so maiestically, and for all his birth so regall, He I say could not chuse but cry out and say, *I my selfe am a mortall man like to all, & the offspring of him that was first made of the earth, and in my mothers wombe was fashioned to be flesh in the time of ten months being compacted in blood of the seed of man, & the pleasure that came with sleep. And when I was borne I drew in the common ayre, and fell upon the earth, which is of like nature, & the first voyce that I uttered was crying as all others doe. I was nursed in swadling clothes and that with care.*

If then *Salomon*, who was begotten by a King and borne to be a King, and one whose lining and conuersation (before he fell to Idolatry) seemed rather diuine then humane, if he I say, were subiect to such imbecillity, and had no more fauour shewed him by nature then to; to what misery and imbecillity then should all we be subiect; or what may wee say, that are made of a baser stuffe, fashioned in worse mould and more obscurely and poorly brought into the world? For as much weaknes & feeble nesse in birth by nature is incident to a Prince, as to a peasant. For sayth *Salomon* in the same place, *where euery man that had a quiet beginning of birth, for all men have done euen so into life, as the like getting out. Did not he that made me in the wombe (saith Iob) make him, and did not one fashioner in the wombe so make I before*

Wis. 7. 1, 2, 3, 4,
5, 6.

Iob 3. 15.

A certaine man desired to see *Constantine* the great; whom intently beholding he cried out. I thought *Constantine* had bene some great thing, but now I see he is nothing but a man; *Constantine* answered with thanks, thou only hast looked on me with open and true iudging eyes.

Saint *Ambrose* saith. How far will yea great men stretch your couetise? Will ye dwell alone upon the earth, and haue no poore man with you? Why put you out your fellow by kinde, and challenge to your selfe the possession common by kinde; in common to all, for high and lowe, rich and poore, the earth was made. Why will ye rich change proper right herein? Kinde knoweth not riches, that bringeth forth all men poore, for we be not got with rich cloathes, and borne with gold, ne with siluer: naked he bringeth them into the world, needy of meat, and drinke, & cloathing, naked the earth taketh us as she naked brought vs hither.

She cannot close with vs our possession in sepulcher, for kinde maketh no difference, betweene poore and rich in comming hither, ne in going hence. All in one manner he bringeth forth, and in one manner he closeth in graue.

Who so will make difference betweene poore and rich, abide till they haue a little while lyen in graue, then open & looke among dead bones, who was rich, & who was poore, but if it be thus that more cloathes rot with the rich then with the poore, and that doth harme to them that are then liuing, not profiting them that be dead. And it may be that the wormes shall feede more sweetly on the rich, then on the poore. But thou wilt say (saith Saint *August.*) I am not such a one as he is, God forbid I should be so, he is base and beggerly, I am high, honorable and rich; tell me not (saith Saint *August.*) The ods of your apparrell, or other externall things, but marke yee the equality of nature, remember the day of your birth, and the day of your death. There is no difference in the one, or the other both weak, both miserable; for all of all sorts and conditions are made of one mould, and one matter, of clay and earth, whose foundation is in the

Lam. 4. 5.

Iob 24. 20.

Iob 4. 19.

2 Tim. 2. 20.

Eccles. 3. 20.

dust, which shalbe destroyed before the moth. It is true that as there is difference of starres, though all made of the same matter, and difference of mettals, some gold, some siluer, some lead, some tinne, but all made of one earth; and differences of vessels, some gold, some siluer, some wood, some earth, and some to honor, & some to dishonor, but all made of the same mould, so are there differences of bodies, some more excellent then other, and made of purer earth; but yet all subject to corruption, as the matter is whereof they are made. It being the body, then that dyeth, and seeth corruption, one must dye as well as another. For as great men haue no priuiledge from error, nor protection from reproofe, for their faults blameable; so haue they no priuiledge from Death. For all men haue one entrance into the world, a like danger of life, the same necessity of death, respect cannot change nature, nor circumstance alter substance: a great man is a man, a man hath a body and a soule, both haue their diseases, which greatnesse can neuer diminish, but oftentimes augments. And therefore in a bodily infirmity of some noble personages, the Phisition takes them in hand, not as noble men, but as men. Physick they must haue, although with better attendance, more exquisite and costly medicines, and skilfuller Doctors then the poorer sort haue. Therefore doe they thinke because they liue better, and are in better estate, & haue better meanes to preserve life then poore men, that therefore they shall liue longer; and what difference concerning death betweene a noble man and a begger, when both goe to one place. *All go to one place, saith the Preacher, all are of dust, and all turne to dust againe.* How like are liuing men to growing trees, dead bodies, to saplesse ones, rotten consumed carcases to burnt ones, whose dust once mixt admits no seperation till the judgement day: for as trees while they liue are apparrantly knowne by their seuerall kinds, and commonly called by their names, but being felled, fired, and consumed, none can distinguish their ashes. So men while they liue doe very
much

much differ in office, title, person, place, and power, but when they be dead and resolved to cinders, by no meanes can they then be directly divided, as there is the like ashes of the cedar and the shrub, so is there the like dust of the king & the begger; in this the mightiest more the meanest have no priuiledge. When in these acts and scenes of seeming life, as at a game at chesse, the highest now upon board may presētly be lowest under board. And the breath in the nostrils of the rich man may as soone be stopped, and they as soone turne to the dust as other men. Deaths cold impartiall hands are vsed to strikē princes, and peasants, and make both alike.

Therefore in this respect the case of the rich and poore, great and small, high and low, may be resembled to the play or game at Chesse. *Here this therefore all ye people, giue care all ye Inhabitants of the world both low & high, rich & poore together.* For while the play indureth there is great differēce in the men, greater respect had to some then to others; but whē the Check-mate is giuen, & play ended, then the men are tumbled together, and put up into the bag, from whence they were takē out, & the lesser men uppermost many times there being no difference. And so it is in this world. There is great differēce in men, & greater respect had to some then to others (as it is meet to be) but when death cōmeth (as surely it will come to all forts) then there will be no such differēce in the graue, neither doth Death know any such difference, for he spareth none; the yong as well as the old dyeth, the Lambes skinne is brought to the market, as well as the old Crones, the rich as wel as the poore, the prince as wel as the subiect; for there is no difference in the mould, from the rich Crowne of Kings to the poore beggers crutch, from him that sitteth on a Throne of glory, unto him that is humbled in earth and ashes; from him that weareth Purple and a Crowne, unto him that is cloathed in a linnen frocke.

Saint *Iohn* in his vision in the booke of the Reuelation saw the dead arraigned at the barre of the great Iudge, both

Psal. 49. 1, 3.

Eccles. 40. 3. 4.

Reu. 20. 12.

Matth. 27. 33

great and small, olde, and young. In *Golgotha* are skulls of all lizes, saith the Hebrew prouerbe. Death attendeech youth behinde vshereth olde age, and walketh before it, and it is hard at hand to all, and to all sorts. *All must grinde to greete.* Princes are old, cold and chillerie; Princes as well as others must decay and weare away.

Againe in this respect they may be resembled to Actors of a Comedy upon a stage, wherein one acteth the part of a prince, an other of a Duke, another of an Earle, another of a Nobleman, another of a Gentleman, another of a Magistrate, another of a Merchant, another of a Countreyman, another of a seruant, euery one acteth a seuerall part. And so long as they are upon the stage, so long there is respect (according to their parts) had owne of another, but when the Comedy is ended, and the stage pulled downe, then there is no such respect had amongst them. Yea many times he that plaies the basest part is the best man. So likewise so long as men doe act sundry parts upon the stage of this world, that is, so long as men doe liue in severall vocations and callings, so long there is respect had amongst them, and that worthily; but when as the comedy shall be ended, that is, when the day of doome shall come, when as the stage of this world shall be pulled downe, that is when the earth shall be changed (for the earth shall neuer be brought *ad non-ens*, to nothing, but onely the corruptiue qualities shall be consumed) then there shall be no such respect of persons amongst men. Yea it may be that the poore man shall be of greater respect before God then the great, rich, and mightie. Thou camest lately into the world, & hast found much, that was thy good hap; he came lately into the world, and found little, and yet his hap was not ill; nay it may be better then thine. And what were it to haue a purple Coate, and a poluted conscience, a gay gowne and a sick heart, a bed of gold and a diseased minde, a full chest and an empty soule, a faire face and foule affections, to glister in iewels, and to be filthy in manners, to be in grace with men, and in disgrace with God. He that
hath

Luk. 16. 15.

hath much worlds wealth and dignity, and but a small measure of grace is inferiour to him that hath a great measure of grace, and but little, or no worlds wealth. For spirituall things among themselves admit comparison, but betweene things spirituall and earthly there is none at all. But tarry a while and nature will take away this ods. *Naked camst thou out of thy mothers wombe, and naked shalt thou returne againe* to the earth our common mother, thou knowest not how soone. If thou wert this day as faire as *Abolon*, as sweet and louely as *Ionathan*, as strong as *Sampson*, as glorions as *Salomon*, in lesse then an hower Death will reprove all these things of vanitie. *Vanity of Vanity* (saith the Preacher) *all is Vanity*. A little sicknes, a little head-ache, one fit of an ague, two spoonefull of phlegme distilling out of thy head into thy throate turneth all upside downe, and maketh a strange alteration in thee, yea God in a peece of an houre can make as strange an alteration in thee, as was in *Iesabel* that proud painted-faced Queene of *Israel*, who euen now looked out at the window in much brauery, painted, frizled and curled to please the eyes of *Iehu*, and by and by she became as dung vpon the ground, and the dogs did eate her up. And as was *Goliath* that mightie Giant, who hauing challenged and reuiled the host of the liuing God, straightway was laid upon the ground groueling without a head.

Iob. 1. 21.

Eccles. 1. 2.

2 King 9. 30.

1 Sam. 17. 51.

There is nothing that can free any one from Death, no, not length of dayes, nor wisdom, strength, riches, beautie, nor tallnesse of stature. For if length of daies could, then the aunnient Fathers and Patriarches before the flood, who liued some seuen, some eight, some nine hundred yeares and more, as before, could not haue dyed, of all whom the conclusion is still after he had liued so many yeares he dyed. If wisdom could then King *Salomon* the wisest that ever was, who knew the nature of all simples from the very hyssop to the cedar, and therefore if any, he surely could haue preferred himselfe from death. And yet of him it is said in the end he dyed. If strength the *Sampson* who being indued

Iudg. 15. 15.

1 Sam. 10. 23.

with extraordinary strength at one time, slew a thousand with the Iawe-bone of an Asse, had not dyed. If talnes of stature, *Saul* higher then any of the people from the shoulders upward, had not dyed; If riches, *Dives*; if beauty, *Abolon* had not dyed. Take a man in all his abundance of riches, treasures, greatnesse, and pleasures, flourishing in his greatest felicity, brauery, and prosperity; yea let him be (if he wil) another *Policrates* of this world, what is he of himselfe, but a carkasse, a caitife, a prey to death, reioycing and laughing in this world, but yet as one that laugheth in his dreame & waketh in his sorrow; fraught full of feares and cares of minde, not knowing to day what will happen to morrow, mortall, mutable, miserable, whose beginning is in trauell, standing uncertaine, his end corruption, his body subiect to sicknesse, his soule to temptations, his good name to reproches, his honor to blastnesse, his goods to losse, and his flesh to rottennesse. *Nebuchadnezzar* is but dust, *Alexander* ashes. Whereof should we be proud? Certaine Philosophers earnestly beholding the Toinbe of *Alexander* (said one) alas yesterday he did treasure up gold, and to day gold doth treasure up him. Another said. Yesterday the world did not suffice him, to day ten cubits are too much. A third said, Yesterday he did command others, to day others command him. A fourth said, Yesterday he deliuered many from the graue, to day he cannot free himselfe from Death. A fift said, Yesterday he led an armie, to day an armie conducts him. A sixt said, yesterday he did ouer-presse the earth, to day the earth suppresseth him. A seuenth said, Yesterday he made many stand in awe, to day not many repute of him. The eight said, Yesterday he was an enimie to his enemies, and a friend to his friends, to day he is equall, yea all alike to all.

Then if Monarches be so momentary, why should mortalls be so proud? It is true that one writeth wittily of the Grammarian, of euery sonne of *Adam* that being able to decline all other nownes in euery case. he could decline

D cath

Death in no case. There was neuer Orator so eloquent, that could perswade death to spare him, neuer Monarch so potent that could withstand him. *Nerius* the faire, *Thersites* the foule, *Zelym* the cruell, *Solyman* the magnificent, *Craſſus* the rich, *Irus* the poore, *Damet* the peasant, *Agamemnon* the Prince, all fall downe at Deaths feete. If he command, we must away; no teares, no prayers, no threatnings, no intreatings will serue the turne, so stiffe, so deafe, so inexorable is Death. There are meanes to tame the most fierce and sauge beasts, to breake the hard marble, and mollifie the Adamant, but not any one thing to mitigate Deaths rage. Fire, water, the sword, may be resisted (saith Saint *Augustine*) and Kings and kingdomes may be resisted, but when death commeth, who can resist it? Death (saith Saint *Bernard*) pittietli not the poore, regardeth not the rich, feareth not the mighty, spareth not any. It is in mans power indeed, to say unto Death, as sometime King *Canutus* said vnto the sea, when it began to flow. *Sea I command thee that thou touch not my feet:* but his command was bootlesse, for hee had no sooner spoken the word, but the furing waues dashed him: so may many say unto Death, when it approacheth, *I command thee not to come neere mee,* but Death wil strike him notwithstanding. And no more power hath man to keepe backe Death, that it strike not, then the mightiest King on earth to keepe backe the Sea, that it flow not. The Sea will haue his fluxe, and Death will haue his course, they both keepe their old wont. Since the first diuision of waters, the Sea hath beene accustomed to ebbe and flow; who hath ever hindered it? And since the first corruption of Nature, Death hath beene accustomed to slay and destroy; who hath resisted it? Other customes haue and may be abolished; a King may command, and it is done: but what Monarch so absolute, what Emperour so potent, that can abrogate within his Dominions this custome of dying?

Nay, there is no priuiledge, no not spirituall, neither can
can

Esay 57.1.

James 1.18.

Iohn 3.5.

Iohn 1.13.

1 Pet. 1.23.

Eccles. 2.16.

Psal. 49.10.

Psal. 82.6,7.

Zach. 1.5.

that grace and excellent gift of holinesse and pietie, preserve a man from a naturall death (*viz.* the first death) out of no Court or Church can a man fetch a writ of protection against this Sergeant. Yea the very wombe is not excepted, no place will preserve, no person can bee privileged from it. For heere the holy and good man, the righteous and religious man, is taken from the earth and dieth. For if any should be spared, he that is begotten againe of Gods owne will by the word of truth, he that is borne againe of water and of the Spirit, and so borne not of blood, nor of the will of the flesh, nor of the will of man, but of God. Hee that is borne a new, not of mortall seed, but of immortall, by the word of God, which liueth and endureth for euer. A man (I say) would thinke that such (if any) should not dye; and yet behold the whole generation of Gods children, they all dye in their appointed time, and vndergoe death, not as a punishment but as a tribute (as *Seneca* the Heathen man speaks) which euery man must pay for his life. The foole dies, the wise-man, the subiect, the Soueraigne. *I haue said* (saith the psalmist) *ye are gods, and yee all are children of the most high, but yee shall die as a man, and yee Princes shall fall like others*: and so also the Prophets and holy men of God: *Dauid* was a man after Gods owne heart, and yet he died: *Moses* saw God face to face, and yet he died: The Prophets were indued with a great measure of sanctification, yet the Prophet *Zachary* ioynes them all together in one state of mortalitie. Your Fathers, where are they? and doe the Prophets liue for euer? what say I, the Prophets? Nay Christ Iesus himselfe the Sonne of God, the onely Sonne, the Sonne in whom he was well pleased, more faithful then *Abraham*, more righteous then *Iob*, more wise then *Salomon*, more mightie then *Sampson*, more holy then *Dauid* and all the Prophets, though hee knew no sinne in himselfe, yet for taking on him the burthen of our sinnes, became subject to the same condition of mortality with us.

and

and he died also.

Death is not partiall but dealeth uprightly with all men, making the state and condition of all men alike, that none can repine, for as well dyed righteous *Abell*, whose sacrifice God accepted, as envious *Cain* whose service he reiected: as well *Abraham* the father of the faithfull, as *Abimelech* the infidell, as well *Isack* the sonne of the free woman, as *Ismael* the sonne of the bond woman, as well *Iacob* whom God loued, as *Esau* whom God hated: as well chaste *Ioseph* incestuous as *Ammon*: as well meeke *Hezekiah* as rayling *Rahshekah*: as well good King *Iehosophat* as *Saul* a wicked King from whom God tooke his spirit: as well tender hearted *Iosiah*, as heard hearted *Pharoah*: as well *Salomon* the wise, as *Naball* the foole: as well poore *Lazarus*, as *Dines* the rich glutton: as well *Simon Peter*, as *Simon* the forceror: mercilesse Death doth exercise her cruelty upon all alike, for as it is imposible for any man to dye that liued not before, so none can possible liue that shall not dye hereafter.

Examples of other times, experience of our owne teach vs that all of all sorts die, and are gathered to their fathers yea the dumbe and deade bodies cry this aloud vnto vs. As *Basil* of *Seleucia* faith of *Noah*, he preached without words of Preaching; for euery stroake upon the Arke was a reall, Sermon of repentance, so euery corpe that wee follow and accompany to the graue, preacheth really this truth vnto us. All the worthiest of the first times & whomsoever else the word of God hath well reported of, where are they? Are they not all dead? Doe they not all see corruption? (our Sauour Christ excepted). Are they not all gone downe into the slimie valley? Haue they not long since made their bed in the darke? None of them all (our Sauour Christ excepted) was able to deliuer his life from the power of the graue. Art thou better then *Dauid*, and wiser then *Salomon*? Nay, art thou greater then our Father *Abraham*, who is dead and the Prophets which are dead? Whom makest thou thy selfe?

selfe : If thou thinkest thou shouldest not die ; Then surely if the holiest begotten and borne of man doe die , then all must die. And if holinesse must yeeld , then prophanenesse cannot stand out. And therefore whether holy or prophane, Jew or Greeke, bond or free, male or female, all must die. If the tender harted woman that wept for Christ, then the stony hearted men that scoffed at Christ. If those that imbalmed him, then those that buffeted him. If shee that powred oyntment on his head, then hee that spat in his face. If *Iohn* his beloued Apostle, then *Iudas* that betrayed him.

Man is a little world, the world a great man, if the great man must die, how shall the little one escape? We must not thinke much to undergoe that, which all are enioyned unto necessarily. Equalitie is the chiefe ground-worke of equitie , and who can complaine to bee comprehended, where all are contained. For there is not a sonne of man in the cluster of mankind , but *Eodem modo & nodo, vinctus & victus* , is liable to that common and equall law of Death. And although they die not one Death for time and manner, yet for the matter and end , one death is infallible to all the sonnes of men. *Lift up your eyes to the heauens* (saith the Lord) *and looke vpon the earth beneath , for the heauens shall vanish away like smoake, and the earth shall waxe old like a garment, and they that dwell therein shall die in like manner. What man is hee* (saith the Psalmist) *lineih and shall not see Death?* But if any shall object that *Enoch* and *Elias* died not. I answere , Wee know not. I rather thinke they did, and that *Elias* in his fiery Chariot had his body burnt, and *Enoch* , who in his yeares matched the dayes of the Sunne 365. was without paine dissolued , when God tooke his soule to heauen ; or if they died not , yet (as *Origen* saith) the generall is not therefore false , because God hath dispenced in some particulers, though one or two died not, yet this is an vniuersall truth of all men to be receiued,

and

Esay 51.6.

Psal. 89. 48.

Gen. 23. 34.

Hebr. 11. 5.

2 King. 2. 11.

and duely pondered. *It is appointed unto all men that they shall once die*, from which there is no avoidance. For the Lord of life and death hath so decreed it; the decree was made in the beginning: *For dust thou art: and to dust thou shalt returne*. If it be his decree, it must needs haue a certaine effect. The decree is certaine, the euent is ineuitable. *Our God* (saith the Psalmist) *is in heauen, and he doth whatsoever hee will*. Gods will is the deede (as saith Saint Cyprian) if hee hath once willed it, it is as good as wrought. If he haue decreed it, it is as certaine as if it were done. It is heauens decree, and it cannot be reuoked.

Heb. 9. 21.

Gen. 3. 19.

Psal. 115. 3.

Dan. 6. 8.

I haue beene somewhat too tedious in this first Diuision, which is somewhat contrary to the common prouerbe, that he should not be tedious that reades a Lecture of mortality, but because this is on the one side a matter worthy to be obserued; and on the other side, a matter too too much neglected, I haue beene somewhat the bolder to insist the longer vpon it. And therefore to conclude with my Statute. *It is appointed, &c.*

It is therefore a care that euery one ought to haue, viz. to know that they must die, and that they cannot auoid it. The decree is gone out against them, from the highest court of Parliament of the most High. What contempt were it not to take notice of it?

Euery one therefore ought to labour to number his daies, and truely to know his mortality, the greatest as well as the meanest, the wisest as the simple st. For if any one, then all, and if any more then other, then the greatest, for the greatest are most subject to death. As they challenge themselves to be the finest of the common mould. so they must know, that, by that they are not exempted from the common law of Nature, and force of Gods decree. But as the finer the mettall, or the purer the matter of any glasse or earthen vessell is, the more subject it is to breaking. and so the daintiest bodies the soonest gone. It behoueth vs all therefore to seeke for spirituall Arithmeticke, thereby to number

ber our daies in a religious meditation of the incertainties of the time, and the certainty that that time will come. Let vs therefore liue to die, yea liue the life of grace, that wee may liue the life of glory. And then though we must goe to the dead, yet wee shall rise from the dead; and from thenceforth liue with our God out of the reach of death for euer-
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The end of the first Division

THE

SECOND DIVISION ON THE MEDITATION OF DEATH

Then if Death be thus certaine, in the
next place the law direction aduise
vs to thinke of the worlds vnrity, to
contemning of death to expect it, of
iudgement to auoid it, of hell to
escape it and of heauen to desire it.
And thinke it not needlesse of such
persuasions; to be exhorted to this
Meditation; that the ignorant may
learne, the careless consider, and the forgetfull remembere
that they all must dye. For as Saint *Augustine* saith nothing
so recalleth a man from siane, as the frequent remembrance
of death. For the error of all men, for the most part, taketh
his original from thence; that they forget the end of their
life, which they ought alwayes to haue before their eyes.
And of the want of this cometh pride, ambition, aua-
rity, too much carefullnesse of the body; too much car-
king and caring after the things of this life. Hence also it
cometh that we build iustices upon the sands. For if we
did consider what we shall be after a few daies, our manner
of liuing would perhaps be more humble. *Temperance* and
godly; for who would haue a lightle Roy and a proud sto-
macke; if hee did with the eyes of his minde behold what
manner

Phil. 3. 19.

manner of one he shortly after shall be in his graue? who would then worship his belly for a god, when he waigheth with himselfe that the same must in short time be wormes meate? who would be so in loue with money, that he would runne like a mad-man by sea and land (as it were through fire and water) if he vnderstood that he must leaue all behinde him.

If this were well thought upon, our errors would soone be corrected, and our liues bettered. Wish therefore rather for a good then a long life. It is a thing doubtlesse, worthy of euery mans best thoughts and intentions. For seeing euery man must die, and hath a course to finish, which being finished, hee must away. It is speciall wisdom to learne to know the length of his dayes, as it were the length of his lease: for as he hath vsed himselfe in his farme, he shall enter at the expiration of his time upon a better or worse.

1 Sam. 13. 14.

David for his learning a Prophet, for his acceptation a man after Gods own heart, for his authority a King, was then very studious in this knowledge, when after fasting and watching, he besought God to be instructed in it. Lord let me know my end, and the measure of my dayes what it is, let me know how long I haue to liue. So Moses, wise in all the wisdom of Egypt and Israel, accounted faithfull in the house of God, prayed yet for this point of wisdom to be informed in it, and as well for himselfe as others, *Teach us so to number our dayes* (saith he) *that we may apply our hearts vnto wisdom:* like carefull schollers, who forsake their meat and drinke, and breake their sleepe, and are often in meditation when they beate upon some serious subject.

Psal. 39. 4.

Act. 7. 23.

Heb. 3. 2.

Psal. 90. 12.

What thinke you it will profit a man, if by his skill in Arithmetike, he be able to deale with euery number, and to diuide the least fractions, and neuer to thinke on the numbering of his daies with the men of God, and yet his daies are few and euill.

What will it profit him, if by Geometrie hee bee able to take the longitude of most spatiuous prospects, and not be able

able to measure that which the Prophet hath measured with his spanne? Psal. 39. 5.

What will it auaille him, if with the astronomer he be able to obserue and know the motions of the heauens, and yet haue his heart so buried in the earth, that he cannot thinke of that which passeth away as swiftly as any motion of them all?

What profiteth it (I say) if he be able, with the Philosopher, to search out the causes of many effects, and to know the causes of many changes, as of the ebbing and flowing of the seas, the increasing and wayning of the Moone, and the like, and be not able to know his owne changes, and the causes of them? Doubtlesse all this wil profit them nothing, all this knowledge wil be to little purpose in the end. And vnllesse they think upon death, they cannot apply and fashion themselves to a godly life. Yea we finde daily by experience, that the forgettfullnesse of death maketh us apply our hearts to all kinde of folly and vanity.

The holy men in old time were wont to keepe such an account of their daies, and so to thinke on death, that aboue all things they might apply their hearts unto wisdome. So mindfull of these things was Saint *Jerome*, who saith of himselfe, that whether he did eate or drinke, or whatsoever else he did, he thought alwaies this sound of the last trumpet did euer ring in his eares. *Arise ye dead and come to iudgement.* Which when I consider (saith he) it makes me shake and quake, and not dare to commit sinne, which otherwise I should haue committed.

Likewise that ancient father *Innocentius* the fourth, was so carefull to avoid the vengeance to come, that to stirre up all the powers and faculties of his minde, with due consideration of the vanity of this world, the vilenesse of his nature, the shortnes of his time, the causes of sinne, and the punishment for the same, he still imagined to heare a damned soule answer his demand, as followeth, in manner of an interlocation or dialogue.

*Then dust and clay, tell me (I say) where is thy beauty fled?
Was it in vaine, or doth it gaine, thee favour with the dead?
Thy house so high, thy pleasures by, thy cattell more or lesse,
Thy land so wide, thy wife beside, a stranger doth possesse.
Where is thy strength, become at length, thy wit thy noble blood,
Thy worldly care, thy daintie faire, doe these thee any good?*

The answere.

*I will not faine, all is but vaine, there is no food to find,
No wit, nor wealth, no hire, no health, no hope in gnaue assign'd.
What wilt thou more? my goods in store my land so large & wide
My glory gay, my braue aray, increased haue my pride.
My pride my paine, procur'd againe, my paine, my griefe, alas,
My griefe, my griefe, without releife, my senses doth surpasse.
My waiking moe, no mandoth know, no tongue can halfe display
I weepe, I weepe exceedingly, alas, and mell away.
I weepe, I wayle, I faint, I faile, I stirre, I stampe, I stare,
I dye, I dye, e'relastingly farewell by me beware.
Remember thou learn'd that dye thou must,
And after come to iudgement iust.
Behold thy selfe by me, such one was I, as thou,
And thou in time shalt be euen dust, as I am now.*

And so mindfull hereof also was *Anaxagoras*; for when word was brought unto him, that his sonne was dead, hee was not much moued with the newes, because (as he said) he knew and had well considered, long before, that his son was mortall. For a mortall father cannot beget an immortal sonne. If they that brought us into the world are gone out of the world themselves, wee may infallably conclude our owne following. Hee that may say I have a man to my father, a woman to my mother in this life, may in death say with *Iob*, *To corruption thou art my father, to the worme, thou art my mother and my sister.*

Xerxes that mightie Monarch and Emperour of the Persians

ans, (beholding from a high place) the hugeness of his Army, in strength invincible, in quality diuers, in number infinite, in whose courage and might he had fully reposed the strength of his Kingdome, the safeguard of his person, and glory of his Empire, could not reframe his eyes from teares, considering that of all this marvelous multitude which hee saw, that after one hundred yeares, there should not a man be left. And shall wee that are Christians, (at least wise by name) viewing from the highest pinnacle of our conceit, our selves, our glory, magnificence and renowne, our wealth, our strength, our friends, our health, and all our bravery, wherein we repose all our felicitie and happinesse, be nothing moued with the due consideration of our Death, and with the passing away of the world, and the concupiscence thereof? Therefore saith *Martial* an antient Bishop, what have we to doe with the delight of the world, that it should hinder us from the meditation on Death? You may call it as you will, either pleasure, pastime, gladnesse, mirth, ioy: but in Gods dictionary it hath no such name, in the holy scripture it is otherwise called, It is called *Adams* goodlie apple, which being eaten, deprived him of paradise. *Esaus* redde broath, which being sapt up bereaved him of his birthright. *Jonathans* sweete hony combe, which being but tasted, was like to cost him his life. Thus is all the delight in the world called in Gods dictionary. It is called *Adams* apple, *Esaus* broath, *Jonathans* hony-combe. So that all this delight is no delight; or suppose it were, yet certainly it shall not give thee the desires of thy heart.

As any solide body, though it have never so faire a colour, as crimson, or cornation, or purple, or scarlet, or violet, or such like, yet alwaies the shadow of it is black, so any earthly thing, though it have never so faire a shew, yet alwaies the shadow of it is blacke, and the delight thou takest in it shall proue to bee grievous in the end when thou must leaue all. Therefore *Plato* calleth it a sweete bitter thing; so likewise if wee meditate on Death, it will make us to call all these

Gen. 3. 17.
Gen. 25. 30.
1 Sam. 14. 43.
Ioh. 13. 27.
Reu. 1.
Luk. 15. 16.

Gal. 6. 14.

things of the world not sweet but bitter. And it would make us say with the Apostle, *God forbid that I should delight in any thing but in the crosse and death of Christ, by which the world is crucified unto me and I unto the world.*

But of all arithmetical rules, this is the hardest, to number our daies. Men can numbers their herds and droues of Oxen and sheepe, they can account the reuenues of their lands and farmes, they can with a little paines number their coyne and gaine, and yet they are perswaded that their daies are infinit and innumerable, and therefore they neuer begin to number, nor thinke on them for the which they will neuer find any leasure. Who saith not upon the veiw of another, surely yonder man looketh by his countenance as if he would not liue long, yonder woman is old, her daies cannot be many? Thus we can number the daies and yeares of others, and vtterly forget our owne. But the true wisdom of mortall men is to number their owne daies, and like skillfull Geometritians to measure all their actions, all their studies all their cares and endeauiours, all their thoughts and desires, and all their counsell's by their departure out of this life (as the end whereunto they are reserved) as it were by a certaine rule, and thereunto to direct all things, and so to finish the course of our life which God hath giuen us, that at last we may come to the hauen of eternall rest and happinesse.

What if we had dyed in the daies of ignorance, like *Isa-das* that hanged himselfe before he could see the passion, resurrection, or ascension of Iesus Christ? We should then haue numbred our daies and our sinnes too. But alas how many daies haue we spent, and yet neuer thought why one day was giuen vs? But as the old yeare went, and an other came, so we thought that a new would follow that, and so wee thinke that another will follow this, and God knoweth how soone wee shall be deceiued, For so thought many of them before, who are now in their graues,

Dearely beloued, this is not to number our daies, but to prouoke

prouoke God to shorten our dayes. I that write, you that read, and all that heare this, which of us hath not lived twenty yeares, yea some forty, fiftie, or more, and yet we have never seriously thought on Death, nor applyed our hearts aright unto wisdom. O if we had learned but every yeere one vertue, since wee were borne, we might by this time have bene like Saints amongst men, whereas if God at this present time should call us to iudgement, it would appeare that we had applyed our hearts, mindes, memories, hands, feete, tongues, and all our whole bodies to all kinde of sinne and wickednesse, but not applyed our selves at all to wisdom, godlinesse, vertue, and true piety.

Democritus was wont to walke amongst the graues, that he might become a right Philosopher; for true philosophie (saith *Plato*) is the meditation on Death; and thou which art instructed in the true Christian Philosophie, how canst thou behold the bones of the dead, but thou must needs fall into this patheticall meditation with thy selfe. Behold these leggs that have made so many iourneyes, this head which is the receptacle of wisdom, & remembreth so many things, must shortly be as this bare skull and dry bones are. I will therefore betimes bid worldly vanities *adien*, betake my selfe to repentance and newnesse of life, and spend the rest of my dayes in the service of my God, and continuall meditation on my end.

As the last day of our life leaveth us, so shall that last day, the day of Christs comming finde us. How good were it therefore before we run into desperate arrerages, to cast up our bills of accompt, and the rather because we shall be warned out of our office wee know not how soone. Some Emperors amongst the heathen (as bookes say) were wont to be crowned over the graues, and sepulchers of dead men, to teach them by the certaine but unknowne end of their short life, to use their great roomes, as men that must one day be as they are, whose graves they tread upon.

The old Saints, who lived in a continuall meditation of

their short and uncertaine time, were wont alwaies like wise merchants to think of their returne homeward, and therfore tooke up their treasure by bills of payment, not where they were, but where they would be, and meant to make their long aboade, that is meant to be for ever. And the Philosophers (who saw not beyond the clouds of humane reason) whē they perceived how much men did decline by course of yeares & wast of time, were wont to say that the life of a wise man was nothing else but a continuall meditation on death; the remembrance whereof made the world (which wee for want of this meditation so willingly imbrace) vile and contemptible unto them; and avayled greatly to guide them in all godlines. So a Christian mans life, is, or should be nothing els, but a continuall meditation on death.

Ioh. 8. 23.

Ioh. 17. 14.

All that is within us, and without us, are so many remembrances of Death, all things crye out unto us that wee must hence, as Christ cryed, *I am not of this world*. The apparrell which we weare upon our backs, the meate digested and egested, and returning to putrefaction, the graves shrouding so many corpes under our feete, time the mother of all things, and the changeable state of times, even winter and sommer cold and heate, seede time and harvest, all do crie unto us that wee shall weare away, and dy and corrupt. As they who were liuing are now dead, and lye in the dust, first we wax dry, then old, then cold, then sicke, then dead. So that every thing doth serve to put us in minde, that our bodies which we bare about us, are mortall; for even on our table wee have monuments of Death; for wee eate not the creatures till they be dead, our garments are either the skinnies or excrements of dead beasts; we often follow the dead corpes to the grave, and often walke over their bodies, and in Churches and Church-yards especially men that doe use to walke there, shall doe well to remmember that they treade upon the dead, and others shortly must treade upon them.

Moreover in great Citties wee have almost every day
Death

Death rung in our eares, the deadly bell telleth us, that dust wee are, and to dust wee must goe againe. To this perhaps the old Oracle hath reference, of whom the Philosopher *Zeno* (being desirous to chuse the most honest and best rule for the direction of this life) demaunded as the manner then was, his opinion therein, and receiving this answer. *That if he would frame the course of his life aright, he should use the commerce & society of the dead.* And the Church-yards which are the houses of Christians, and as it were the chambers or beds to sleepe in, they are the places to which we may resort to be put in minde of our mortallitie and future mutability.

But we Christians have instead of commerce and society with the dead, *Moses and the Prophets* to put us in minde of our death; and if we will not heare them, neither will we be perswaded, though one rise from the dead to tell us of our death.

Luk. 16. 29.

Ezeck. 3. 7.

Adam knew all the beasts, & called them by their names, but his owne name he forgot. *Adam of earth.* What bad memories haue wee, that forget our owne names, and our selues, that we are the sonnes of men corruptible and mortall? Proud man (I say) forgets this sentence, that earth is his native wombe, when he was borne, and that being dead, the earth is his tombe.

When we looke to the earth, it should put us in minde, that earth we were, earth we are, and earth wee shall be; the earth provides for our necessity, and feeds us with her fruits; neither in life nor death doth shee forsake us; while we liue, she suffers us to make long furrowes on her back, and when we dy, her bowels are digged up, and shee receineth us into her bosome; here now a pit is digged seven or eight foote long, and so as it may serve for *Alexander* the great, whom liuing, the world could not containe. And how loftie soeuer men looke, death only shewes how little their bodies are, which so small a peice of earth will containe whom before nothing would content; and therein the dead carcasse is

content to dwell, whome at his comming the wormes doe welcome; and the bones of other dead men are constrained to give place. And in this house of oblivion and silence the carcasse being woound in a sheete, and bound hand and foote, is shut up though it neede not to have so great labour bestowed upon it, for it would not run away out of that prison, though the hands and feete were loose.

And now if wee doe but consider a little of the tombes of noble men and Princes, whose glory and maiestie wee have seene when they liued here on earth, and doe behold the still and sillie formes and shapes, which they now have, shall wee not cry out as men amazed? Is this that glory, that highnesse and excellencie. Whether now are the degrees of their waiting servants gone? Where are their ornaments and iewels? Where is their pompe, their delicacy and nicenesse? All these things are vanished away like the smoake, and nothing is now left but dust, horror and rottennesse; such is mans body now become; yea though it were the body of an Emperor, King, or Monarch, where is now that Majestie, that excellency, and authoritie, which it had before time, when men trembled to behold it, and might not come in presence without all reuerence and obeysance. Where are all these things become? Were they a dreame or shadow? After all these things the funerall is prepared, which is all that men can carry with them of their riches and kingdomes; and this also they should not haue, if in their life time the did not appoynt it for their dignity and honor. For the Psalmist saith, *Be not then afraid though one be made rich, or if the glorie of his house be increased; for he shall carry away nothing with him when he dyeth, neither shall his pompe follow him.* O would wee could but consider the equall necessitie of dying in all, and the like putrefaction in all being dead. This would plant in our hearts true humilitie, if wee call to minde what we are now, and what we shall be shortly. We are now in our best estate, but as a dunghill couered with snowe, which when Death shall dissolve, there shall nothing be seene of all

Psal. 49. 16, 17.

all our pompe and glory, but dust, rottenness, and corruption. The consideration of all which things as a dyall putteth us in minde that wee must all hence; when we have runne our certaine race in an uncertaine time; the course whereof because it shall bee intercepted, not when wee please, but when the Lord will, it is good that wee be forewarned to meditate on Death, that wee may be the better armed to encounter with Death when it comes.

When wee looke to the waters to see how swiftly they runne, let us thinke, that so our life passeth; when we behold the fowles flying in the ayre, whose passage is not seene, so is the path of our life. When wee see the Sunne and the Moone how they hasten their course, even so doe wee. Wee can turne our selves no way, but something there is which may put us in minde of our mortality. Cast your eye upon your houre glasse, and consider that as the houre, so passeth our life. Sit in your chaire by the fire, and see much wood turned into smoake and ashes, and say with the Poet.

Sic in non hominem vertitur omnis homo. So man will sodainly become no man. See in the fields some grasse comming, some come already, and some withered and gone, and confesse with the Prophet that *all flesh is grasse, and all the beautie thereof as a flower of the field*; when the ayre moues, and the winde beates in your face, remember that the breath of man is in his nostrils, which being stopt his breath is gone, and that the strongest tenor of your life is but by a puffe of winde. Standing by the riuers side, confesse that as the riuers runneth, and doth not returne, so doth your life. As the arrow which you see flye in the ayre, so swiftly conclude that your dayes doe passe. Or if we be like horse or mule without understanding to consider this, yet I am sure, wee cannot be so sencelesse as to consider that which every dayes light presenteth to our view. And surely if we goe no further then our owne selver, and consider how many diseases we continually carry about us, what aches affect our bones, what heaviness our bodies, what dimness our eyes,

Esay 40.6.

Esay 2.22.

Psal. 32.9. ¶

eyes, what deafnesse our eares, what trembling our hands, what rottennesse our teeth, what baldnesse our heads, what graynesse our hayres; all and every one of these, as so many loud alarums would sound unto us, Death is neere. Or if none of these did affect us within, yet how many thousand dangers doe daily threaten us without, and seeme to shew us present Death: sitting on horse-back, in the slipping of one foote thy life is in danger: by an iron toole or weapon in thine owne or thy freinds hand, a mischance, and that deadly, may happen. The wilde beastes, which thou seest, are armed to thy destruction. If thou shut up thy selfe in a garden well fenced, where nothing appeares but sweete ayre, and that which is pleasant, there perhaps lurketh some dangerous or venomous Serpent. Thy house subject to continual *windes and stormes*, doth threaten thee with falling on thy head. I speake not of poysonings, treasons, robberies, open violence, of which, part doth besiege us at home, and part doe follow us abroad. Examples tending to this purpose are infinite; whereof some have beene mentioned before in the former Diuision: and I will produce heere some few more, thereby to put us in minde that the same things may happen to our selves. For which cause, hardly should a moment of our life be spent without due consideration of our death.

If then wee ascend the Theatre of mans life, and looke about, we shal see some to have perished with sodaine death; *Ananias* and *Saphira*: others with griefe, *Ely*: others with joy, *Rodius*, *Diagoras*: others with gluttony, *Domitius Afer*: others with drunkennesse, *Aitilla* King of Hunnes: others with hunger, *Cleanthus*: others with thirst, *Thales Milesius*: others in their lascivious dalliances *Cornelius Gallus*: others with over-watching, *M. Atillius*: others with poyson, *Phocion*, *Henry 7.* Emperour, in a feast by a Monke: some by fire from heauen, the Sodomites, *Anastacius* the Emperour an Eutichian Hereticke: some by waters, *M. Marcellus*: some by Earth-quakes, *Ephasus* Bishop of Antioch: some swallowed

lowed up quicke, *Corah*, *Dathan* and *Abiran*: some stifled with smoake and vapours, *Catulus*: some with a fall, by slipping of their feete, *Nestorius* the Heriticke: some at the disburdening of nature, *Arrius* the Heriticke: some with a sundaine fall from their horse, *Philip* King of France: others killed and torne in sunder by dogs, *Heraclitus* *Lutian* the Apostata: by horses, *Hyppolitus*: by Lions, *Lycus* Emperor: by beares, two and fortie children, by Boares, *Ancaus* King of Samos: by Rats, *Hato*, Bishop of Mentz, and the like. I speake nothing of others, who have untimely perished, some by one meanes, some by another. What shall I say then? doe so many things within us, so many things without us, so many about us threaten continuall death unto us? Then wretched man that thou art, that doest not meditate on these things, seeing thou art so neere thy death, and must certainly die.

Herodotus writeth of *Sesoftris*, a King of the Egyptians, that he was carried in a Chariot drawne with foure Kings, whom he before had conquered: One of the foure casting his eyes behinde, looked often upon the wheelles of the Chariot, & was at length demanded by *Sesoftris* what he meant to looke backe so often. I see (saith he) that those things which were highest in the wheele, became presently lowest, and the lowest est-soone became highest againe. I thinke upon the inconstancie of all things. *Sesoftris* hereupon aduising himselfe, waxed more milde, and delivered the said Kings. Which History putteth us in minde of our mortalitie and change.

As a birde guideth her flight with her traine, so the life of man is best directed by continuall recourse to his end. Doe we not know by Scripture, that death stealeth upon us, as trauell upon a woman, or as a theife in the night, which giueth no warning. And experience sheweth the truth of this plentifully. The rich Churle in the Gospell, that boasted of store for many yeeres, even that very night had his soule fetched from him, when like a *Iay* he was prouming himselfe

in

Luk. 12. 19, 20.

in the boughes , he came tumbling downe with the arrow in his side; his glasse was runne, when he thought it but new turned, & the axe was lifted up to strike him to the ground, when he never dreamed of the slaughterhouse.

Wee had need of monitors, of *Philips* boyes to put us in minde of our end : not the oldest man, but thinkes he shall live a yeare : and the yong man in the April of his age, when his breasts are full of milke, and his bones runne full of marrow, full little, thinkes of the slimie valley, and that he shall shortly remaine in the heapes.

Iob 17.14.

Certainly we dwell but in houses of clay, and *Corruption is our father, the wormes our mother and sister*. We are creatures but of a dayes life , and the foure Elements are the foure men that beare us on their shoulders to the graue. As sure thy selfe, ere many yeares or months be past, pale Death will arrest thee, binde thee hand and foote, and carry thee whither thou wouldest not, to a land darke , as darknesse it selfe. What then remaineth, but that thou make thy grave presently, with *Ioseph of Arimathea*, in thy garden (the place of thy delight) to put thee in minde of thy death, and mourning evey day amongst thy enticing pleasures, as if the sun of thy life were to set at night. For time past is irrevocable, time present , momentary , and time to come, full of uncertaintie.

When thou goest to bed, and art putting off thy cloathes remember and meditate that the day commeth when thou must be as barely unstrip of all that thou hast in the world, as now thou art of thy cloathes. And when thou seeest thy bed let it put thee in minde of thy graue, which is now the bed of Christ, which he hath sanctified and warmed for the bodies of his deare children to rest in ; and let thy bed-cloathes represent unto thee the mould of the earth that shal cover thee, thy sheets, thy winding sheet, thy sleepe thy death, thy waking thy resurrection, for when we rise in the morning , wee must remember thereby that wee shall rise out of the grave of the earth at the last day. For all these things

apper-

appertaining to Death, yea and Death it selfe Christ Iesus hath sanctified unto us, by laying his blessed body three dayes and three nights in the graue, from whence the third day he rose againe, overcoming thereby Death it selfe, and all the difficulties thereof, and the miseries incident to the same, for us most miserable distressed sinners.

With this key of meditation we should open the day, and shut in the night; and what befalleth others in the dust of their bodies, we must thinke will come to us, we know not how soone in our owne dust and mortality here. And therefore as the third Captaine sent from the King of *Israel* to *Elijah*, to bring him, and perceiuing that the other two Captains with their fifties were deuoured with fire from heauen (at the request of *Elijah*) grew wise by their experience, and therefore fell downe, and besought fauour for him and his fiftie, so we hearing and seeing of so many fifties, young and old, that in these late yeares of mortality haue ended their liues in a fire of pestilence, sent from the Lord, should make supplication day and night, not as that Captaine to the man of God, but as true Christians to the Man and God Christ Iesus, that our liues and deatches may be precious in his eyes. And that we may not forget, that what is done to others may come to our selves. Againe, the meditation of Death is a most soueraigne and effectuell medicine against the diseases of the soule, if we would well praise the same, and applie it to our spirituall wounds. Other medicines are auailable to some certaine and particuler diseases, and serue for their seuerall uses, and seldome doth owne medicine profit for many diseases, though it excell Triacle of Venice, *Mystridarium*, or the herbe *Moly*, so much extolled by *Homer*, but only the meditation on Death is profitable to the extirpation of all the diseases of the soule. Of this it may be said as *Danid* said of the sword of *Goliath*, *There is none to that*, giue it mee, and I, by the grace of God, will be a conquerour of vices.

2.King.1.13.

1.Sam.21.9.

As bread is necessary for a man before all other elements,
so

Eccles. 7. 3.

so the serious meditation on Death, beareth the prize aboue all other good exercises of pietie and vertue. And surely as wings are to the bird to fly, to the Mariners their sailes, Compasse, Pole-starre, government and direction for their navigation: to fishes their tayles and finnes to swimme, to a Chariot wheelles to carrie it, to horses hooves, and shooes for their trauell. So necessarie is the meditation on Death, to the leading of a holy, Christian and godly life. The Wise-man saith remember thy end, & thou shalt neuer doe amisse: and *Seneca* could say, That nothing profiteth so much to keepe us within the bounds of temperance in all our actions, as the often meditating on our short and uncertaine life.

Aptly and elegantly speaketh the golden mouthed Doctor, *John Chrysostome*, of sinnes (saith hee) are borne two daughters, Sorrow and Death, but these two daughter destroy their wicked mother, as the worme which is bred in timber or cloath, doth by little and little consume the same. As the Viper killeth his Dam, and the Dam the male in conceiuing, and (as the Naturallists affirme) the biting of a Viper is cured with the ashes of a Viper, the stinging of a Scorpion with the oyle of a Scorpion; the biting of a dogge with the burnt haire of a dog; as *Achilles* speare cured *Tellephus*, whom before it had wounded, the rust thereof being cast into the wound: so sinne which is more hurtfull then any Viper, or Scorpion, or other thing, hath begotten Death, which hath stung and hurt us, and of immortall, made us mortall, but the meditation on Death doth wound and kill sinne which begate it. The wound of this Viper, Scorpion, Dogge, Speare, that is our propension and greedinesse to sinne, the ashes of this Viper, the oyle of this Scorpion, &c. that is, the remembrance and meditation on Death, doth wound and slay in us, in as much as Sinne is the parent and author of all euill. And shall a Christian man then bee so fencelesse and dolefull, to intertaine and embrace sinne in his heart, which hath beene the murtherer and paricide of man-

man kinde, and will also be our destruction, unlesse by time we bannish it by often meditation on our end.

Had it not beene for sinne, Death had never entred into the world, and were it not for Death, sinne would never goe out of the world. *Basil* saith, God made not death, but we our selves, by our wicked mindes; of our owne accord, we have drawne it on our selves, which God did not at all forbid, lest it should keepe in us an immortall disease. For he that made heauen and earth, ayre and fire, Sunne and Moone, all elements, all creatures good, surely would not make him evill, for whom all these good things were made. How comes he then thus bad? The words of our royall Preacher, teach us to say, *This only have I found, that God hath made man upright, but hee hath sought out many inventions. Man was created happy, but he found out trickes to make himselfe miserable.*

Eccles. 7. 29.

Theophrastus & *Aristotle* wrangled with Nature her selfe, as if in a malignant humor shee brought forth men (borne to great affaires) to be snatched away in a moment, whereas to Ravens and Harts shee granteth many ages, which can neither prize nor use their time. But the truth is, our selves doe shorten our liues, with ryot, idlenesse, dissolutenesse, and excesse. Kingly treasures committed to evill husbands, are quickly wasted. Life is short onely to the prodigall, of good houres.

For to speake as the truth is, and as the matter deserueth, we liue not, but linger out a few dolorous dayes. So much time onely wee doe liue, as is vertuously bestowed, and no more. And as *Epiphanius* brings in *Methodius* disputing with *Probus* the Originist, saith, God as the true Physician, hath appoynted Death to be a physical purgation, for the vtter rooting out and putting away of sinne, that wee may be made faulelesse and innocent; and that as a goodly golden image, (saith he) sightly, and seemely in all things and all parts, if it be broken and defaced, must bee new cast and framed againe, for the taking away of the blemishes and disgrac es

graces of it : even so man, the Image of God, being maimed and disgraced by sinne, for the putting away of the disgraces, and repairing his ruines and decayes, must by the meditation on death be renewed by weakning of sinne, which is the cause of death in us.

As for example, if the covetous man would seriously take a view of himselfe in th s glasse of the meditation on Death, then would hee not so miserably torment himselfe with carking and caring, moiling and toiling in the world, by falshood, deceit and oppression, grinding the faces of the poore, and all to get a handfull of feathers, or to catch at a little smoak of vanity, being every houre in danger to heare this voice of the Lord : *Thou foole this night th-y will fetch away thy soule from thee, then whose shall these things be, which thou hast thus scraped and gathered together ?* Then would they consider that death will deprive them of all their treasures, their houses which they have builded by fraud, their rents, for which they have made shipwrack of their soules, their fields, which they have gotten by deceit, their silver & gold, which they haue gotten by vsury and oppression, their life, which they haue so lewdly and vnprofitably spent, making their pleasures their Paradise, and their gold their god. Then shall they perceiue their error, that they have chosen drosse for gold, grasse for grace, rust for silver, losse for gain, shame for honour, paine for rest, yea for heauen hell. Come also to this schoole of the meditation on Death, you drunkards, swearers, whoremongers, blasphemers, swaggerers, profaners of Gods Sabbaths, and all carnall, riotous and vngodly livers, small pleasures would you take in these vices, nay, soone would you leave and forsake them, if you would give your selves to this meditation.

The ancient Egyptians well knew the force of this medicine. who in the midst of their mirth at their solemne Feasts were wont to have the image of Death brought in & laid before them, with these words; *Hoc intuens epulare:* beholding this Image, eate and drinke, but within the bounds

Luke 11.20.

bounds of temperance ; for you must all be as this dead car-casse is wheresoever yee goe. But if we carry not with us the ugly picture of Death, yet let us carry in our hearts the true picture of our Death, and then this meditation, will correct and amend these vices in us. It is written of those Philosophers, called, *Brackmani* that they were so much given to thinke upon their end that they had their graves alwayes open before their gates, that both going out and coming in, they might alwayes be mindfull of their Death and latter end. It is likewise reported that in the Ile of Man, the women of that country whensoever they goe out of their doores, doe gird themselves about with the winding sheete that they purpose to be buried in, to shew themselves mindfull of their mortality. •

Dionysius the tyrant caused his notable flatterer *Damocles* (who affirmed the life of a King to be most happie) to bee set in his regall Throne in stately robes and all Princely cheere and dainty faire before him, and a naked sword tyed but with a horse-haire to hang over his head, menacing him Death. Could this Parasite(thinke you) take any delight in this princely fare and pompe ? No verily, but as if he had sat amongst the greatest haggies of hell, he durst not once touch the dainty dishes before him ; and shall not the meditation on Death either present or hard at hand, and the sword of the wrathfull Iudge drawne and hanging over thine head re-straine thee from immoderate and superfluous eating and drinking.

It is recorded also of a certaine King, whose minde was so fixed in the deepe meditation on Death, that thereby he became more sober and modest in all his actions, who being incited by his Iester or Parasite to be merry, banquet and carowse ; hee commanded his Parasite to bee set on a seate made with rotten wood, fire to be put under, and a sword to hang over his head, and also Princely dishes to be set before him, and willed him to eate, drinke and be merry, but his stomake would not serve him so much as to tast one of

these dainty dishes; and wilt thou O drunkard or glutton sinne in excessse, and make thy belly thy God, who sittest upon a rotten body, with the fire of naturall heate continually devouring within it, which the fire of the elementarie qualities on every side disturbeth, hauing the *Etna* of hell beneath, and the sword of Gods wrath above,

Even thus standeth our case; a certaine diuine writter useth this comparison. A poore traeller pursued by and Vnicorne, by chance in his flight, slippes or falles into the side of a deepe pit or dungeon, which is full of cruell serpents, and in his fall catcheth hold of one small twig of the arme of the tree. As hee thus hangeth, looking downeward, he seeth two wormes gnawing at the roote of the tree, and looking upward he sees an hie of sweete hony, which makes him to climbe up unto it, and to sit and feede upon it. While he thus feedeth himselfe and becommeth secure and carelesse of what may come, the Vnicorne being hunger-bitten, and byting and brusing on other boughes, is each moment ready to crop of the twigge whereon this wretched man sitteth. Now in what wofull plight is this distressed creature? Then after this the two wormes gnawe in sunder the roote of the tree, which falling downe, both man and tree fall into the bottom of that deepe pit. This hungry Vnicorne is swift death, the poore traeller that flieth is every sonne of *Adam*, the pit over which he hangeth is hell, the arme of the tree and slender twigge is the fraile and short life, those two wormes are the wormes of conscience, which day and night without intermission consume the same, the hive of hony is the pleasures of this world, to whitch while men wholly deuote themselves (not remembring their last end) the roote of the tree, that is, the temporall life is spent, and the fall without redemption into the pit and gulfe of hell. If thou thus seriously ponder this thy unstable estate I suppose thou wilt take little pleasure in ryot and dissolute living.

Give those that are condemned to dy, *Nectar*, give them

Ambrosia

Ambrosia, give them *Manna*, the bread of Angels, and will they tast it? No, they can neither eat, drinke, laugh or sleepe, and wilt thou that art already condemned and guiltie of death (perchance) this very moment to be inflicted upon thee, securely adict thy selfe to drunkenness, gluttonie, excessse, and to all manner of riotous and intemperate living? Remember rather the *rich glutton* in the Gospell, who after he had pampered his body all the dayes of his life, in the end Death made him a fat dish for the wormes, his flesh and bones were consumed into dust, but (which was most terrible) his soule was cast into hell, the burning lake of brimstone, and at this time calleth for one drop of cold water to coole his tongue, which yet is denied him.

Luke 16. 23.

What adamantine and flintie heart can thinke upon this without relenting? I speake not here of the harmes & hurts that intemperance in meates and drinckes bringeth to the body, for meat should be used as oyle put into a lampe, to keepe it burning not to quench it. And *Galen* the Prince of Physitians saith that, *abstinence is the whole summe or abridgement of Physicke*. How then can they live long, that live by so many deaths, whose bellies are sepulchers of lusts, and very gulches and sinckes of the stambles, to their owne destruction? For as he that allowes lesse to his body then hee owes to his body, kils his friend, so he that gives more to his body then he owes to his body, nourisheth his enemy. If the glutton did remember that God is able to come against him, yea at the very disburdening of nature, he would not make his kitchen his Church, gurmardizing his Chamberlaine, his Table his Alter, his Cooke his Preacher, the odours of his meate his sacrifice, swearing his prayer, quaffing his repentance, and his whole life wanton faire. Did the Drunkard but remember this; that God is ready to come quickly against him, yea even in his drunkenness, he would not rise early to follow strong drink, which doth trouble the head, overthrow the senses, cause the feete to reele, the tongue to stammer, the eyes to roule, and the whole fabrick

Esay 5. 11.

of his little world to be posselt with this voluntary madnes, losse of many friends credit and time.

It would make too great a volume to insist upon all other sinnes; for the subduing wherof the meditation on death is a most soueraigne remedy. Are wee strangers upon earth and is our country in heaven, and must we all dye? Yea verily; this necessitie then should inforce us to aspire to our heavenly countrey; and let us rather meete Death in our meditation, the carelesly attend it, lest we be surpris'd by it at unawares.

Before thy miserable spirit resigne over his borrowed mansion, bethinke with thy selfe what thou art, and whether thou goest, the remembrance whereof will breede in thy heart sorrow, sorrow remorse, remorse repentance, repentance humility, humility godly affection, and love to God-ward. And here assure thy selfe, that nothing in all the world can inforce a man sooner to liue soberly, righteously, and godly in this present euill life, then the due consideration of his owne infirmities, the certaine knowledge of his mortality, and the often and continuall meditation and remembrance of his last gaspe, death and dissolution, when as a man then becommeth no man. For when once he beginneth to wax sicke, and still by sicknes groweth more sickly, then doth a wretched man dispaire of life, having onely his paine and grieve in remembrance. His heart doth quake, his minde is amazed with feare, his senses vanish quite away, his strength decayes, his carefull brest doth pant, his countenance is pale, neither willing nor able to call for mercy, his favor out of favor, his eares deafe, his nose loathsomely foule and sharp, his tongue furred with phlegme and chol-ler quite faltereth and faileth, his mouth vnseemly froathing and foming, his body dyeth and rots, at length his flesh consumes, his shape, his beauty, his delicacy leaue him, and he returnes to ashes, and in stead and place of these succede filthy wormes, as one saith elegantly.

Next after man doe wormes succede,

then

*then stincke in his degree,
So every man to no man must,
returne by Gods decree.*

Behold here a spectacle both strange and dreadfull, and assure thy selfe that there is neither skill nor meanes of art, nor any kinde of learning that can be more availeable to quail the pride of man, convince his malice, confound his lusts, and abate his worldly pompe, and vaine-glorious vanity, then the often remembring of these things. For in all the world there is nothing so irksome, nothing so loathsome and vile as the carcasse of a dead man, whose sent is so tedious and infectious, that it may not lodge and continue in a house foure dayes, but must needs be cast out of doores as dung and deeply buried in the mould, for feare of corrupting the ayre. Then blush for shame thou proud peacocke, who in death art so vile, and wormes meat, and shortly shall become most loathsome carrion.

Ioh. 1. 39.

Thinke therefore upon these things, and thou shalt receive great profit thereby. When the Peacocke doth behold that comely fanne and circle of the beautifull feathers of his taile, he jetteth up and downe in pride, beholding every part thereof, but when he looketh downe & seeth his black feete with great misliking he vaileth his top-gallant, & seemeth to sorrow. Even so many know by experience that when they see themselves to abound in wealth and honour they glory much & are highly conceited of themselves, they draw plots, and appoynt much for themselves to performe for many yeares to come. This yeare (say they) we will beare this office, and the next yeare that, afterward we shall have the rule of such a province, then wee will build a pallice in such a Cittie, whereunto wee will adioyne such gardens of pleasure, and such vineyards and the like. And thus they make a very large reckoning before hand with the rich man in the Gospell. Who if they did but once behold their feete, that is, if they did but see how fast they stoope toward death and considered the shortnesse of their life, so fraile, so inconstant

Luk. 12. 16.

stant and transitory, and upon Death so blacke and ugly, how soone would they let fall their proud plumes, forsake their arrogancy, and change their purposes, their manners, their mindes, their liues? In that they tend and hasten as fast as they can to death, some at one miles end, some at two, some at three, and some when they have gone a little further. And thus it commeth to passe that some are taken out of this life sooner, and some tarrie a little longer. Abhorre therefore thy haughtinesse, avoid thy vanities, leave off thy lusts, & amend thy life. For he that is godly wise vieweth his death present, and by the meditation and remembrance thereof, he armeth himselfe to amend.

If the greatest man in the world doe in a holy meditation strip himselfe out of his robes and ornaments of state, and have the scanning of his owne poynt often in his minde; hence I must, as great as I am, and whither then? Like men who travelling, no sooner come to their lodging, but they are talking of their next Inne, the debating of this question in the minde would bring forth most excellent fruite; and so likewise if every man would thus meditate and reason, I must remove, and whither then? Hell is my desert, how shall I escape it? Heaven is the onely place I desire to goe to, how shall I come to it? And thus one good meditation and thought would make way for another, and so lead us on by degrees unto the kingdome of God.

Marke the life and behaviour of the wicked to avoid their steps, and of the godly to provoke thy selfe to a holy imitation of the like course; as a thing best pleasing to God. It is one way whereby we honor those that are departed in the faith, when wee resemble them, in those heavenly graces, which (like the stars of heaven) did shine within them, while they were alive. Mark also their death with like diligence, & think seriously upon thy owne death, how thou must shortly dye and lie downe in the dust, and part with whatsoever delight thou dost here enjoy, that this may breede in thee a contempt of the world, and a longing after a better life.

Gregory

Gregory said that the life of a wise man must be a continuall meditation on Death, and he onely is ever carefull to do well, who is ever thinking on his last end.

It were good that Christians, which tender their salvation, would among so many houres of the day as they mispend in idle, vaine and wandring thoughts, talke play, or fruitlesse exercise, inploy but an houre of the day, after the example of a holy man, in reading, meditating and pondering of one little booke (*trium foliorum*) but of three leaves, which I will omit to your Christian consideration. I have read of a certaine holy man, who at first had lead a dissolute life, and chancing on a time into the company of an honest godly man, he in short time so wrought by his holy pertwasions, with his affections (such is the force of godly societie) that he utterly renounced his former course of life, and gave himselfe to a more private, austere, moderate and secrete kinde of living; the cause whereof being demanded by one of his former companions, who would have drawne him (such is the nature of evill company) to his usuall riot, hee answered, that as yet he was so buied in reading and meditating on a little booke, which was but of three leaves, that he had no leisure so much as to think of any other businesse: and being asked againe a long time after, whether he had read over these three leaves; he did reply, that these three leaves were of three severall collours, red, white, and black, which contained so many mysteries, that the more he meditated thereon, the more sweetnesse he alwayes found, so that hee had devoted himselfe to reade therein all the dayes of his life. In the first leafe, which is red, I meditate quoth he) on the Passion of my Lord and Saviour Iesus Christ, and of his precious blood shed for a ransome of my sinnes, and the sinnes of all his Elect, without which wee had been all bond-slaves to Satan, and fiewell for hell-fire: in the white leafe, I cheere up my spirit with the comfortable consideration of the unspeakable ioyes of the heavenly Kingdome, purchased by the blood of my Lord and Saviour Iesus Christ, a

great motive of thankfulness. In the third leafe, which is blacke, I meditate upon the horrible and perpetual torments of Hell for the wicked and reprobate provided and kept in store; who, if they behold the heavens, from thence they are iustly banished for their sinnes: If they looke upon the earth, there are they imprisoned; on the right hand they have the Saints, whose steps they have not rightly followed on the left hand the wicked, whose course they have ensued; before them, they have Death ready to arrest them; behind them their wicked life ready to accute them; above them Gods iustice ready to condemne them; and under them, Hell-fire, ready to devoure them. From which the godly are freed by the Death of Iesus Christ.

This booke of three leaues, if wee would alwayes carrie in our hearts, and meditate often therein, assuredly great would be the benefit which wee should make thereby to re-straine our thoughts, words and actions, within the bounds and limits of the feare of God.

But wee are on the other side, so busied like *Nabal*, about white earth, and red earth, and blacke earth, in gathering and scraping of transitory trash, and in uncharitableness and so devoted unto fleshly pleasures and deceitfull vanities, and spending our houres like *Domitian*, in hunting of fies, others like little children in catching of Butterflies, and playing with feathers; the rest like fooles in toyes and lealings, that wee have not leasure at all to reade and meditate on that booke of three leaues, nor to thinke on Death. And so on the sudden the sunne of our pleasure setteth, the day of our life doth end, the night of our death commeth, and we chop into the earth before we be aware, like a man walking in a greene field covered with snow, not seeing the way, runneth on, and suddenly fallles into a pit.

When the Prohphet *Jeremie* had remembered all the calamities and sinnes of the Iewes, at the last he imputed all to this, *Shee remembered not her end*: so if I may iudge why naturall and carnall men care for nothing but the pompe, their honor

1 Sam. 25, 10,
II.

Lam. 1. 9.

honor and dignity : why covetous men care not for any thing, but their golden gaine : why voluptuous Epicures care for nothing but their pleasures and Dilicatēs (whose posie is, that Death hath nothing to doe with them) I may say with *Jeremiah*, *They remember not their end* : And with *Esay*, *Thou diddest not lay these things to thine heart, nor didest remember the latter end of it. O that they were wise* (saith *Moses*) *that they understood this, that they would consider their latter end*, or that wee did conceive the happinesse or felicitie of our end ; and thus we should doe, if we would thus meditate in this sort on our end.

Esay 47.7.

Deut. 32.29.

When *Salomon* hath spoken of all the vanities of man, at last he opposeth this *Memorandum*, as a counterpoyle against them all. *Remember that for all these things thou shalt come to iudgement.* As if he should haue said, men would never speak as they speake, thinke as they thinke, nor doe as they doe, if they were perswaded that their thoughts, words and deeds should come to iudgement. For surely, if a man could perswade himselfe that this day were his last day (as God knoweth it may bee) hee would not deferre this meditation on Death ; If hee could thinke that the meat now in eating, is his last meat, or his drinke now in drinking, his last drinke, he would not surfet, nor be drunke therewith. If he could beleue that the words which he speakes this day, shall bee the last that ever he shall speake, he would with the Prophet *take heed to his wayes*, that he offend not with his tongue, in lying, swearing, rayling and blaspheming.

Eccles. 11.9.

Psal. 39.1.

Pambus, one without learning, came to a certaine man to be taught a Psalme, who when he had heard this first verse of the 39. Psalme, would not suffer the next verse to be read, saying, *this verse is enough, if I could practise it*, and when his teacher blamed him, because hee saw him not in fixe moneths after, he answered, *that hee had not yet done that verse.* And one that knew him many yeares after asked him whether he had yet learned the verse ; *I am*, saith he) *fortie yeares old, and haue not yet learned to fulfill it.* Now then

then the harder it is to rule the tongue, the more care is to be had therein, especially seeing the words we speake may be the last words (for ought wee know) that ever we shall speake.

If he were or would be perswaded, that this were the last lesson, admonition, or sermon, that ever God would afford him for his conversion, hee would heare it with more care, diligence and profit, then ever he had done before. Let us therefore remember our selves *whilest it is called to day*, lest our meditation on Death come too late. For which of us a'l can assure himselfe of life till to morrow, or what if he should live one, two, three, foure or five yeares longer, or what if twentie yceres longer, who would not liue like a godly Christian so many yeares, for to liue in heaven with Christ for ever? Wee can bee content to live seven yeares Apprentise with great labour and toile, to bee instructed in some trade, that we may live the more easily the rest of our dayes; and about this we spend our thoughts and meditations, and cannot wee then bee well contented to labour a litle while in the matters of our salvatio, and spend our thoughts, endeavours and meditations therein, that we may rest from all our labours for ever after in heaven.

Our Saviour Christ said unto his Disciples, when he had found them sleeping, *What, could yee not watch one houre?* And so I say unto all men, What, can you not meditate on Death some few houres?

Which meditation on Death we must not make a naked discourse, or bare reading onely, but a vehement application of the minde to the thing it selfe, with an inward sence and feeling of the heart, all the distractions of our thoughts being abandoned. For meditation is an action or worke of the soule bending it selfe often, earnestly, and orderly to think upon a thing; and it is either of Gods word or works, and Death is one of Gods workes, even a worke of mercy, to his elect and chosen children, but a worke of iustice to the ungodly and reprobate. Therefore that thou mayest medi-

tate

Psal. 95, 7, 8.

Matth. 26, 40.

tate profitably on Death, whereby it may prove a worke of Gods mercie unto thee, put thy selfe humbly in the sight of God, who beholdeth thee in all thy actions, and thus present begge of him, that all thy thoughts, words, and works, yea and all thy meditations, may wholly be guided and directed to his glory, and thy owne salvation and intreat thy God with heartie affections to give thee grace that thou mayest take profit by the consideration, and the meditation of thy last end. And let us not imitate foolish men, who looke and thinke upon present things onely, but let us meditate on things to come; and so by the grace of God we shal bring to passe hat the same hour, which to others that are inconsiderate, is the beginning of sorrowes and miseries, to us shall bee the entrance into all ioy and happinesse.

The end of the second Division.

THE

THE
THIRD DIVISION,
OF THE PREPARATION
FOR DEATH.



OW by way of preparation unto death, let us observe that the greatest worke we have to finish in this world is, to die wel; and they which die well die not to die, but to live eternally. That man doth finish his dayes in his best sort, that every day esteemeth the last day of his life to be present or neere at hand, and that a man may die well, Gods word requireth a preparation for Death.

The preparation for death is an action of a repentant sinner, whereby he makes him selfe fit and ready every day to leaue this life, and to die well. And it is a dutie very necessarie and of great waight and importance, to which wee are tied and bound by Gods Commandement, and therefore it can in no wise bee omitted of him, that desires to make a happie and blessed end.

Wherefore this preparation is two-fold, Generall and particular. Generall preparation is that whereby a man prepares himselfe to die, through the whole course of his life. The reasons are these *viz.*

First, Death which is certaine, is most vncertaine; I say it is certaine, because no man can avoid: and it is uncertaine three wayes. First, in regard of the time, for no man doth know when he shall die. Secondly, in regard of the place, because no man knoweth where he shall die: and thirdly, in regard

regard of the kind of death, for that no man knowes whether he shall die of an ordinary or extraordinary death, whether of a lingring or sodaine death, whether ealie or violent. Therefore from thence it followes that we should every day and in all places prepare our selves for death.

Indeede if wee could know when, where, and how wee should dye, the case were otherwise; but seeing wee know none of all these, but are ignorant thereof, therefore it stands us greatly in hand to looke about us to prepare our selves for our latter end.

A second reason serving further to perswade us to the performing of this duety, is this, that the most dangerour thing in all the world to the hazard of our soules, is to neglect this preparation. It must not be put off till sicknesse, for then it will be unfitting by reason of the paine, and of other lets and hinderances at that time. It must not be put off to bee done when we will, for it is not in the power of man, to doe this duetie at his pleasure, but when God will. *O Lord saith the Prophet* *I know that the way of man is not in himselfe, it is not in man* (that walketh) *to direct his steps.*

Ier. 10. 23.

And againe, this late preparation, which consisteth chiefly in repentance, is seldome or neuer true: It is sicke like the partie himselfe, commonly languishing and dying together with us. This preparation should be voluntary (as all obedience to God ought to bee) but preparation taken up in sicknesse is usually constrained and extorted by the feare of hell, and other iudgements of God. For in true and sound preparation (wherein chiefly wee must repent) men must forsake all their sinnes, but in this, the sin forsakes the men, who leaues all his evill wayes only upon this, that he is constrained, whether he will or no, to leaue the world.

Therefore ponder with thy selfe, what then thou wouldest that thou hadst done, when being neere unto death, thou hast no more time to live, and the same thing which thou wouldest with thou hadest done, when thou art at the point of death, the same thing without delay do, while thou

art

art in health, that thou maist be ready every houre to imbrace the message of Death, as *Seneca* perswades. *Mors ubique nos expectat, tu si sapiens eris ubique eam expectabis*, so it shall never take thee at any advantage. To this end remember *Augustus* his admonition, *bee afraid to live in such an estate, as thou art afraid to dye in*. And pray unto God that by his grace these things may penetrate into the bottom of thy heart, and bee there so fixed, that they may never bee quenched; and that from this time forward thou maist make such use of the preaching and hearing of his holy word, of the comfortable sacraments of his Church, and all other the good meanes of thy salvation, that thou maist begin to walke now with a better conscience before him, that in the peace of a quiet conscience (after this preparation) thou maist thereby arrive at the heaven of eternall glory and happines, and say with the blessed Apostle. *Herein do I exercise my selfe to have alwayes a good conscience void of offence toward God and toward men.*

Acts 24. 16.

Thus then this point being manifest, that a generall preparation must be made, let us now see in what manner it must be done. And for the right doing of it, five duties must be practised in the whole course of our lives. The first is the meditation on Death; for the life of a Christian is nothing else (as was noted) at large in the second division; but a meditation on Death; A notable practise whereof we have in the example of *Ioseph of Arimathia*, who made his tombe in his life time in the midst of his garden, to this end (no doubt) to put himselfe in minde daily of his death; and that in the midst of his delights and pleasant walkes, he might be the better prepared for Death.

Mat. 27. 60.

And in this respect a decent funerall is a dutie to bee performed and a debt to be paid to the bodies of all Christians, *Who are the Temples of the holy Ghost, and members of the body of Christ*, and therefore are to be laid with honor into their graves, as into howles of safe custody and beds of rest, to remaine there in peace, untill the resurrection, to the end

1 Cor. 6. 19.
Eph. 5. 30.

end that thereby all others might be admonished, to meditate hereon, to prepare themselves for their end. And therefore did not onely the fathers in the old testament, but the faithfull also in the new, performe funerals for their friends departed this life. So *Abraham* performes a funerall for *Sarah*, *Isaac* and *Ismael* for *Abraham*, *Ioseph*, the Israelites and the Egyptians a most sumptuous one for *Iacob*, and all Israel at two times kept a solemne mourning thirtie dayes together for *Aaron* and *Moses*. In the new testament *Iohn* the *Baptist* is buried and incombred of his deciples. Our Saviour Christ by two great Counsellors. And *Stephen* is carried out to be buried by men fearing God, who made great lamentation for him. And likewise all the rest of the patriarches and holy men of God.

This honor is to be given unto the dead, which from the Church was dirived unto the very gentiles with whom to violate the sepulchers of the dead, was ever accounted an hainous offence, and the place of buriall sacred. But God threatneth it as a iudgment to the wicked that they shall not be buried and lamented, and denounceth it twice as a great curse against *Iehoiakin* the sonne of *Iosiah*, that *hee shall bee buried as an Asse is buried*, and that his dead body shall be cast out with contempt without any pompe or decencie of buriall.

It appeare also in *Ezechiel* that it was a custome in old time, to enterre valiant men in their armes, to put them into their graves with weapons of warre, and to bury them with their swords under their heads, which thing God seemes there to threaten that his enemies shall not have; giving us thereby to understand that the having of such funerall pompe and ceremonies is an honor, a worldly blessing, and a gift of God of which he deprives his enemies, and therefore threatens in the next verse that they shall ly by them that are slaine with the sword, that is, shall not be honorably entered like Conquerors, but basely buried amongst the conquered.

Gen. 22.
Gen. 25. 7.
Gen. 50.

Num. 20. 29.
Deut. 34. 8.

Mat. 14. 12.
Mark. 15. 43.

Act. 8. 2.

Ier. 16. 4, 6.
Ier. 22. 18, 19.
Ier. 36. 30.

Ezech. 32. 27.

And

And although the wicked doe come to this honor of sumptuous funerals, and to bee laid in costly and painted tombes and sepulchers (as it often falleth out) yet it may be said of such a one, that hee which was not long since clad in silke, purple, and gold, and shined with diamonds, is now assaulted with troupes of wormes, and breathes forth intollerable fents; while that his heire liueth pleasantly in riot and excesse, possessing the fruite of his labours which hee himselve never, or a small time enioyed. And herein his very dust and corruption doth appeare, and his ambition, and pride doth rest it selfe within this tombe; for then behold stately Sepulchers, engraven stones, that report some famous actions, and proud titles upon his tombe, set out with false narrations, to the end that passengers may say here lyeth a goodly stone, but a corrupted body.

But the use that wee must make of all burials and funerals for whomsoever they be, is to admonish and put us in minde, that we must make preparation for our owne end, and for the felicity & happinesse of the life to come. Which kinde of preparation is of especiall use and brings forth many excellent fruits in the life of man. For a worldling surfeited with vanities, a proud man in the midst of his aspiring thoughts, the coueteous man in the dogs-hunger of his avarice, the voluptuous man in the fury of his fornication, the enuious man in the torment of his malice, if they can be so happie as once to prepare themselves for Death in a holy meditation, into what amazement will they be brought to consider of their wondrous folly in their dangerous estate? Then pride will strike her sailes, covetousnesse will be satisfied, voluptuousnesse more continent, and envy more charitable, it will make us say with *Abraham*, *I am but dust and ashes*; and with the holy man *Iob*, to abhorre our selves, and to repent in dust and ashes.

The second dutie in this generall preparation, is, that every man must daily indeavour to take away from his owne Death, the power and sting thereof. The *Philistines* saw by experience

Gen. 18. 27.
Iob. 42. 6.

Iudg. 16. 5.

experience that *Samson* was of great strength, and therefore they used meanes to know in what part of his body his strength lay; and when they found it to bee in the haire of his head, they never ceased practising with *Daliah* till it was cut off, and then they had their will of him. In like manner the time will come, when we must incounter hand to hand, and grapple with cruell death; and therefore the best way is before hand, while we have a breathing time to learne where the sting of Death (which is his strength) doth ly, which being once knowne, we must with all speed cut off his *Samsons* locks, bereaue him off his power, disarme him, and make him weak and unable to destroy us.

Now to finde out the way, we neede not use the counsell of any *Daliah*, but wee have the oracles and counsels of God, which direct us plainly, wherein the strength and sting of Death consists, namely in our sinnes, *The sting of Death* (saith the Apostle) *is sinne*. And seeing we now know that the power and force of every mans death doth lye in his owne sinnes, (*The wages whereof is Death*, as the same Apostle telleth us) and the body is to dye because of sinne, wee must therefore indeauour before Death come upon us, to pull out this sting, and take fro him his power & strength by humbling our selves in the time present for all our sinnes past, and by turning our selves to God for the time to come; and to labour to have our sinnes pardoned and forgiven by the pretious Death and blood-shedding of our Saviour Iesus Christ; by which meanes and none other, the power of Death is much rebated. For Christ dyed not to take away Death (as yet) but to change Death, not to overthrow the being of death, but to plucke out the sting of Death, not quite to stop up the grave. but to remove and quell the victory of the grave. By which meanes Death cannot now sting them that have their sinnes forgiven, nor the grave triumph over them.

Death in it selfe is the way to hell unto the wicked, but it is altered and changed unto the children of God by grace.

1 Cor. 15. 56.

Rom. 6. 23.

Rom. 8. 10.

Acts 13.7,8.

and is become unto them a portall, by which the soule passeth out of the fraile body into heaven. In it selfe Death is as a Sergeant to arrest men, and bring them to iudgement, but to the elect children of God, by the Death of Christ, it is as the *Angell* which guided the Apostle *Peter* out of prison, and sets them at libertie, and leads them from the vale of teares, into the land of righteousness; and by this meanes of a mightie and bloudie enemy, is so far forth made tractable and friendly, that wee may now with comfort encounter with Death, and prevaile, seeing now it is become a peece of our happinesse.

Exod. 8.8.

Acts 8.24.

The most notorious and wicked person whē he is in dying, perchance will pray, and (with *Pharaoh*) desire others to pray for him, and will promise an amendment of life with solemne protestations, that if he might live longer, he would become a practiser of all the good duties of faith, repentance and reformation of life, although God knowes, there be too many that after recovery do with *Pharaoh* breake this promise. This therefore is a dutie which you must be careful to doe every day.

Num. 23.10.

Wicked *Balaam* that false Prophet would faine dye the Death of the righteous, *Let me* (saith hee) *dye the Death of the righteous, and let my last end bee like his*; but he by no meanes would live the life of the righteous. But this preparation will bring thee to liue the life of the righteous, and then no doubt but thou shalt also dye the death of the righteous.

Gal. 2.20.

The third dutie in our generall preparation, is in this life to enter into the first degree of life eternall; for eternall life and happines hath three degrees, one in this life, and that is when a man can truly say with the Apostle, *I live, and yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith in the sonne of God, who loved me, and gave himselfe for me*; and this all such can say as do unfainedly repent, and beleeve, and that are iustified from their sinnes, sanctified against their sinnes, and have the peace of a good conscience,

conscience, with other good gifts and graces of the holy Spirit, being the earnest peny of their salvation.

The second degree is in the end of this life, that is, when the bodie goes to the earth, from whence it came, and the soule returnes to God that gave it, and is carried by the angels into *Abrahams* bosome.

The third degree is in the end of the world, that is, at the resurrection and last iudgement, when body and soule being reunited together, who were ancient loving familiars, living and suffering together, and from their first conversion did draw together as sweete yoke-fellowes in the Kingdome of grace, doe now iointly together enter into the Kingdome of glory. So that the first of these three degrees is in this life into which we must enter. For he that will live in eternall happinesse, must first begin in this life to rise out of the grave of sinne, in which by nature he lyes buried, and then live in newnesse of life by grace.

The fourth dutie in our generall prepararion, is to exercise and inure our selves in dying by little and little, before we come to that point that we must needs die indeed. For he that leaves this world, before the world leaves him, gives Death the hand like a welcome messenger, and departs in peace. Wherefore, as they in open games of activity, as running, shooting, wrestling and such like, long before hand, breath their bodies, and exercise themselves, that in the day of triall they may winne the game, &c. Even so should wee beginne to die now while we are living, that we may be the better prepared for it when it shall come indeed.

But some may heere object and say, how can this be done? The Apostle Saint *Paul* doth answere it in giving us direction by his owne example, when he saith, *By our reioycing which wee have in Christ Iesus our Lord, I die daily*, And doubtlesse this Apostle died daily, not only because he was often in danger of death by reason of his calling but also because in all his dangers and troubles hee inured himselfe to die. For when men doe make the right use of their af-

1 Cor. 15. 31.

afflictions, and doe with their might endeavour to bare them patiently, humbling themselves, as under the Lords chastisement and correction, then they are said to begin to die well. And he that would mortifie his greatest sinnes, must first begin to doe it in his smallest sinnes; which being once reformed, he shall with more ease be able to overcome his master sinnes. For this is the way to keepe sinne from reigning in our mortall bodies. So likewise hee that would bee able to beare the crosse of all crosses, as namely death, which is the end of all crosses, must first of all learne to beare small crosses, as sicknesses, diseases, troubles, losses, povertie and the like, which may fitly be tearmed little deathes, and the beginnings of the greater death; with which little deaths we must first acquaint our selves, before Wee can bee able to incounter with great Death. For as one well saith, *Death after the crosse is the lesse.*

The world is set unto us as a house, wherein we are but tenants at will; out of which the Lord by sicknesse and crosses giveth us warning, and by death determineth his will, and requireth it againe at our hands, and willeth us thereby to prepare our selves for a better house; and the new house for which we are to prepare our selves is most pleasant, and not so fraile, ruinous and weake, as our worldly house; for the tiles doe sometimes fall off this house, the walles doe reele, the roofo doth drop, the pillers doe leane, the foundation doth sincke; and what are these, but so many warnings of the Lord to us to depart hence, and prepare for a better place? Therefore when thou dost perceive thy falling haire, thy watering eyes, thy trembling hands, thy weake knees, and thy stooping bodie; what are these, but onely the citations of Death, which seemes to warne thee to prepare to packe up, that thou maist with more ease be able to goe out of this ruinous house of thine.

It is a fable, but it hath a good morrall: A certaine man did covenant with Death that he should never surprize him at unawares or sodainly, before that he had first sent a messenger

senger to him to give him warning that shortly hee would arrest him ; to which death assented , that though he could not alwayes forbear him , yet before he did strike him, he would give him warning. Vpon Deaths promise thus past, this man lived secure, spending his time in all manner of riot and excesse ; and when he thought full little of Death , then came Death to take him away ; with whom this man expostulating for breach of promise : Death in discharging of his fidentie, replied, that with none, no not those that violate all promises, had he broken promise , for (saith he) I have sent many messengers unto you, from time to time, to give you warning of my comming ; thou wast sixe yeares since taken with a grievous Feuer ; within these two yeares fore troubled with Rhumes and distillations ; since that, taken with the cough and paine in the head ; & then troubled with the consumption of the Lungs : And did I not lately send my brother Germaine unto thee , the drouisie sleeping disease *veturnosum soporem* , in which thou didst lye for a while like a dead man ? All these were fore-runners of my comming , to warne thee to make thy selfe ready for mee, who was neere at hand. Is there any amongst us, that is not sometimes admonished of Deathes appraoching by some of these his Apparators, that he must shortly depart ? The Poet saith truely:

Mille modis lethi miseris mors una fatigat.

*A thousand kinds yet but one death,
Hath death, to take away our breath.*

From whence let all men learne , that have care of their salvation, what they ought to doe, and be warie to prepare themselves for Death, before Death doth end their life. Of ten we ought to prepare for Death, and doe not, at last wee die indeed, and would then and cannot.

Therefore while our feete are at liberty, and before we be

Mat. 22. 12, 13.

Ephes. 4. 28.

Psal. 150. 6.

Eccl. 12. 4.

Gal. 6. 10.

bound hand and foote, let us runne the way of the Lords Commandements, and while we have tongues, and before we become speechlesse, let us use our tongues well, and not suffer them to sinne. And while we have hands and armes, and before our armes rot from our shoulders, let us worke with our hands the things that are good, and procure things honest in the sight of all men; and while wee have breath, before God stop our breath, let us praise the Lord. And while we have eares, before these daughters of singing bee abased, let us lift up our eares to heare the word of God, and not to vanity.

As we therefore (saith the Apostle) have opportunity, let us doe good unto all men, especially to them that are of the household of faith. All this is a good preparation for death, and by our patience in suffering afflictions, it will make Death when it comes, the easier for us, and the lesse able to afflict us. For hee that dyeth (saith one) before hee dye, shall not dye when he doth dye.

2 King. 2. 11.

In a temporall building the stones must bee broken, cut, hewen, and squared, ere they be fit to make up the worke. The corne must bee cut downe, bound up, carried into the barne, threshed, winnowed, clenfed and grinded, before it be ready for good bread. And the whirlewinde must first blow, before *Eliab* be rapt up into heaven. And we must be cut, hewen, and squared with a number of Deathes messengers, before we can be made fit for the Lords building. We must be tossed with the winde and weather, before we can arrive in the haven of heaven. The very victualls which wee eate, must first from life be brought to the fire and be cleane altered in losing their propertie, from the fire to the table, from the table to the mouth, so to the stomake, and there be concocted and digested, before they can nourish and worke their perfection in us. Even so Gods children must be mangled and defaced in this world, which is the mill to grind us the kitchen to receiue us and the fire to boyle, roast and bake us, to alter the propertie from that we were

were at the first, that we thereby may bee made fit to bee brought to the Lords table. For as raw flesh is unwholesome meate for men, so unmortified men bee no creatures fit for God.

By all which meanes the Lord brings us to mortification, which be the little Deathes, that thereby we may be the better armed and prepared for the great death, when it cometh, to endure the same with more ease. For we must learne to give intertainment, to the Herbengers, servants, and messengers of Death, that we may the better intertaine the Lord and Master when he commeth.

This point, that blessed martyr, Saint, *Bylney*, well considered, who often times before his burning and martyrdom, did put his finger into the flame of a candle, not onely to make tryall of his ability in suffering, but also to arme, strengthen, and prepare himselfe against greater torments and paines in his death, which he did suffer with the more ease. And thus you see the fourth dutie which wee must in any wise learne and remember, because otherwise we cannot be so well able to beare and endure the pangs of Death well, except we be first well schooled, nurtured, and trained up, by inuring our selves to dye through the fund:ie afflictions and tryals of this life.

The fift and last duetie of our generall preparation is set downe unto us by the Preacher, who saith, *All that thine hand shall finde to doe, doe it with all thy power.* And marke the reason, *For there is neither worke, nor invention, nor knowledge nor wisdom in the grave, whither thou goest.* Therefore if any man be able to doe any good service or office, either to the Church of God or Common-wealth, or to any publike or private person, let him doe it with all speed, and with all his might, lest by Death hee be prevented. He that hath care thus to spend his dayes, shall with much comfort and peace of conscience end his dayes. Thus much of the generall preparation for death.

Now followeth the particular preparation for Death, and

this is in the time of sicknesse ; and in the right and true manner of making this particular preparation, are contained three sorts of duties : one concerning God , another mans selfe. and the third, our neighbour.

The first concerning God, is to seeke to be reconciled unto him in Christ, and by Christ, though wee have bin long since assured of his favour : all other duties must come after in the second place, and they are of no value or effect without this.

Touching the duties which hee is to performe to himselfe, they are two-fold, the one concerning his soule, the other his body.

The dutie concerning his soule, is, that he must arme and furnish himselfe against the immoderate feare of present death, and the reason hereof is very plaine, because howsoever naturally men feare Death through the whole course of their lives more or lesse, yet in time of sicknesse, when death approacheth, this naturall feare bred in the bone, will most of all shew it selfe even in such sort, as it will astonish the senses of the sicke partie. And therefore it is necessary that wee should use some meanes to strengthen our selves against the feare of Death : which meanes are of two sorts, Practise and Meditation. Practise, that the sicke man must not so much regard Death it selfe, as the benefits of God which are obtained after death. He must not fixe his minde upon the consideration of the pangs and torments of death, but all his thoughts and affections must bee upon that blessed estate that he is to enjoy after Death. He that is to swim over some great and deepe River, must not looke downward to the violent running of the streame, but if he would prevent feare, hee must cast his eyes to the bancke on the further side, to the which place he is to passe : and even so, he that drawes neere unto death, must looke as it were over the waves of death, and directly fixe the eyes of his faith upon the eternall life and happinesse.

The meditation's which serve for this purpose are principally

pally three : the first is borrowed from the speciall providence of God , namely that the Death of every man, much more of every child of God is not onely, foreseene, but also appoynted by God. Yea the death of every man deserved and procured by his owne sinnes, is laid upon him by God, who in this respect may bee said to bee the cause of every mans death. The Church of *Ierusalem* confessed that nothing came to passe in the Death of Christ, but that which the foreknowledge and eternall counsel of God had appoynted ; therefore also the Death of every member of Christ is foreseene, and foreordained by the speciall decree and providence of God. I adde further that the very circumstances of Death, as the time, place, and manner, the beginning of the sicknesse, the continuance, the end of it, every fit in the sicknes, and the pangs of Death are set downe particularly in the councill of God. For unto the Lord (saith the Psalmist) belong the issues of Death. The carefull consideration of this one point will bee a notable meanes to arme us against all feare, distrust and impatience in the time of sicknes, as also of our Death.

Acts 4. 28.

Psal. 68. 20.

The second meditation is to be borrowed from the excellent promise that God hath made to the death of the righteous, which is this, *Blessed are they that dye in the Lord for they rest from their labours and their workes follow them* ; this the Author of truth that cannot lye, hath spoken.

Reuc. 14. 13.

Now then let a man but thoroughly consider this, that Death ioyned and accompanied with a reformed life, hath a promise of blessednes adioyned with it, and it alone will bee a sufficient meanes to stay the rage of our affections, and all immoderate feare of Death.

The third meditation, is that God hath promised his speciall, blessed and comfortable presence to his servants in their sicknes, and at their death. And the Lord doth manifest his presence three wayes. The first is by moderating and lessening the paines and torments of sicknesse and Death ; and hence it comes to passe, that to many men the sorrowes and

Rom. 5. 3, 4.

2 Cor 1. 5.

Can. 2. 6.

Psal. 4 1. 3.

Psal. 91. 11. 12.

Luk. 16. 22.

and pangs of sicknes and death are nothing so greivous and troubletome, as the crosses and afflictions which they suffer in the course of their lives. The second way of Gods presence is by an inward and unspeakable comfort of his holy spirit (as Saint *Paul* saith *We reioyce in tribulation*; but why is this reioycing? *Because* (saith he) *the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.* Again this Apostle having in grievous sicknesse received the sentence of Death, saith of himselfe, that as the sufferings of Christ did abound in him, so his consolation did abound through Christ. Here then we doe see, that when earthlie comforts doe faile, the Lord himselfe drawes neere unto the bed of the sicke, and (as it were) doth visit them in his owne person, and ministreth unto them from above refreshing for their soules, with his right hand hee holds up their heads, and with his left hand hee imbraceth them; yea the Lord (saith the Psalmist) *will strengthen them upon the bed of languishing, and he will make all their beds in their sicknesse.*

The third meanes of Gods presence, is the ministerie of his good Angells, whom he hath appointed as keepers and nurles for his servants, to hold them up and to beare them in their armes as nurses doe their young infants and babes, and to be as a strong guard unto them against the divell and his wicked Angells. And all this is observed especially in the time of sicknes; at which time the holy Angels are not onely present with the children of God to succor them, but they are ready also to receive their soules at their last gaspe, and carry them into *Abrahams* bosome. And thus much of the first dutie of a sicke man, and the meanes to arme him against the feare of Death. now followeth the second dutie concerning the body, and that is, that all sicke persons must be careful to preserve health and life, till God doe wholly take it away. Therefore we must referre our life and our death to the good will and pleasure of the Lord. And touching his temporall life it is a precious iewell, and as the common saying

is, life is very sweete, being given to man to this end, that he might have some space of time, wherein he might prepare himselfe for his happie end, and use all good meanes to attaine unto eternall life.

In the preservation of life two things must be considered, the meanes and the right use of the meanes. The meanes, is good and wholesome Physick, which must be esteemed as an ordinance and blessing of God. We read that King *Asa* is blamed for seeing to the Physitians in the extremity of his sicknesse. Whereupon a question may arise whether it be lawfull (when necessitie of sicknes constraineth) to fly to the remedies of Physick, whereunto the answer is easie. *Asa* is not here blamed for seeking the ordinarie meanes of Physick, but because he sought not the Lord in his disease, but onely to the Physitians. *Is any sicke amongst you* (saith Saint *Iames*) *let him call for the elders of the Church, and let them pray over him* & that is in the very first place before all other helpe be sought. Where the divine ends, there the Physitian must begin, and it is a very preposterous course, that the Divine should there begin, where the Physitian makes an end; for untill helpe be had for the soule, and sinne which is the roote of sicknesse, be cured, Physick for the body is nothing worth: therefore it is a thing much to be misliked that in all places almost the Physitian is first sent for, and comes in the beginning of the sicknes, & the Minister comes when a man is halfe dead, and is then sent for oftentimes, when the sick partie lies drawing on and gasping for breath; as though Ministers of the Gospell in these dayes were able to worke miracles. The art of Physick therefore, nor the Physitian is here disallowed, but over much confidence in Physick and in the Physitian, without relying upon God the soveraigne Physitian; without whose blessing no physicke nor potion can be availeable to the curing of any maladie or disease; neither can the Physitian any wayes profit the sick and diseased patient, except the Lord in mercy giveth a powerfull working and operation to the medicine against the disease

2 Chro. 16. 12.

Iam. 5. 14.

disease, to predominate over it for the curing of the same.

The doctrine then from hence is, that the helps of Physick are not to be despised, nor too much to be depended on; but our chiefest hope is to be fixed upon God, who as hee onely puts the soule into the body, so he onely can take it away againe when it pleaseth him. Yea these ordinary meanes which God hath appoynted, are not to be contemned or neglected, lest we seeme thereby to tempt God, especially in dangerous diseases. Hereof Iesus the son of Sirach saith, *Honor a Physitian with the honor due unto him, for the vses which you may have of him, for the Lord created him, for of the most high commeth healing, and he shall receive honor of the King; the skill of the Physitian shall lift up his head, and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth, and he that is wise will not abhorre them. Was not the water made sweete with wood, that the vertue thereof might be knowne; & he hath given men skill that he might be honored in his marvellous works. With such doth he heale men & taketh away their paines, of such doth the Apothecary make a confection, and of his worke there is no end, and from him is peace over all the earth. My sonne in thy sicknes be not negligent, but pray unto the Lord & he wil make thee whole then give place to the Physitian, for the Lord hath created him, let him not goe from thee, for thou hast neede of him. There is a time when in their hands there is good successe for they shall also pray unto the Lord that he would prosper that which they give for ease & remedy to prolong life. And hereof also Iesus the son of God saith, they that are whole neede not the Physitian, but they that are sicke; which speech of our blessed Saviour commendeth that art, & the good service done thereby. This commendation also the Prince of Poets giveth to the Physitian, The Physitian alone (saith hee) is to be equalled with many other in honor.*

Again e whereas God did not command circumcision of children before the eight day, hee followed a rule of Physick observed

Eccle. 8, 1, 2, 3,
4, 5, 6, 7, 8, 9,
12, 13, 14.

Math. 9. 12.

Gen. 17. 12.

observed in all ages, that the life of the childe is very uncertaine till the first seven dayes be expired. And upon the very same ground the Heathen men used not to name their children before the eight day.

2. Sam. 12. 12.

And that Physick may be well applied to the maintenance of health, speciall care must be had for the choosing of such Physicians as are knowne to be well learned, and men of experience, as also of a good conscience, of sound religion in the profession of the Gospell of Christ, and of upright life and conversation.

Now touching the manner of using the meanes, these rules must be followed. First of all, he that is to take physick, must not onely prepare his body, as Physicians doe commonly prescribe, but he must also prepare his soule, by humbling himselfe under the mercifull hand of God in his sickness for his sinnes; and making earnest prayers unto him for pardon, before any medicine come in his body.

The second rule is, that when we have prepared our selves, and are about to use the Physick, we must sanctifie it as wee doe our meat and drinke, by the word of God and prayer.

1 Tim. 4. 5.

The third rule is, that we must carry in minde the right and proper end of Physicke, lest we deceive our selves. We must not therefore thinke that Physicke serveth to prevent old age, or death it selfe; for that is impossible: neither doe we eate, drinke and sleepe, that we may never dye; but that we may prolong our life for a few dayes, and to spend those dayes in the service of God, preparing our selves to dye. For life consists in a certaine temperature and proportion of naturall heate, and radicall moisture, which moisture being once consumed by the heate, is not by all arte reparaible; and therefore Death must needs follow. But the true end of Physicke is to continue and lengthen our life to his full naturall period, which is, when nature which hath bene long preserved by all possible meanes, is now wholly spent. Now this period though it cannot be lengthened by any art of man

Exod. 23. 26.

man, yet may it easily be shortened by intemperance in diet, by gluttony, by drunkenness, by violent diseases, and such like. But care must be had to avoide all these evils, and the like, that the little lampe of corporall life may burne, till it goe out of it selfe by Gods appoyntment, and untill God hath fulfilled the number of our dayes. And this very space of time is the day of grace and salvation. And whereas God in his iustice might have cut us off, and vtterly destroyed us long before this day, yet in his great mercy he doth give us thus much time, that we might prepare our selves for our end. Which time when it is once spent, (which may be neerer then we are aware) if a man would redeeme it with the price of ten thousand worlds, it cannot be obtained. *For what is a man profited (saith our Saviour) if he shall gaine the whole world, and lose his soule?*

Mat. 16. 26.

Math. 5. 23. 24.

And having thus seene what bee the duties of the sicke man to himselfe: now let us see what be the duties which he oweth to his neighbour. And they are two, first the duty of reconciliation, whereby hee is freely to forgive all men, and to desire to bee forgiven by all. In the old Testament when a man was to offer a bullocke or a Lambe in sacrifice to God, *He must leave his offering at the Altar, and first goe and be reconciled to his brother if he had ought against him, & then come and offer his gift*; much more then must this bee done, when we are dying, to offer up our selves, soules and bodies, as an acceptable and reasonable service and sacrifice to God, in forgiving of all men. And if the partie bee absent, or will not be reconciled, yet the sicke partie by forgiving, hath discharged his owne conscience, and God will accept his will for the deede in such a case. *For if ye forgive men their trespasses (saith our Saviour) your heavenly Father will also forgive you; but if yee forgive not men their trespasses, neither will your Father forgive you.*

Math. 6. 14, 15.

The second dutie is, that those which are Rulers and Governours of others must have great care that they which be committed to their charge and government, may be left in

good estate after their death ; wherein are three duties to be handled , the first of the Magistrate , the second of the Minister of the Gospell , and the third of the Master or Governour of the family .

The Magistrates duty before his death , is to provide as farre forth as he can , for the godly and peaceable state and government of all such as are under his charge and government ; and that is done partly by procuring the maintenance of piety , godlinesse , and sound Religion , and partly by establishing of good and wholesome Lawes for their safetie , peace , and quietnesse . Whereof there are examples of the practise of these duties in Gods word . When *Moses* was an hundred and twentie yeeres old , and was not longer able to goe in and out before the people , he called them before him , and signified that the time of his departure was at hand , and therefore he tooke order for their welfare after his death . And first of all hee placed *Iosua* over them , in his stead , to be their guide to the promised Land . Secondly , he gave speciall charge to all the people , to be valiant and courageous against all their enemyes , and to obey the Commandements of their God . And *Iosua* follows the same course , for he called the people together , and tells them that the time of his death is at hand , and gives them a charge to be *courageous* , and to *worship the true God* ; which being done , he ends his dayes as a worthy Captaine of the Lord . And so when King *David* was to goe the way of all flesh , and lay sicke on his death-bed , he placed his owne sonne *Salomon* upon his throne , and gave him charge , both for the maintenance of true religion , and for the execution of ciuill iustice .

Touching the dutie of Ministers of the Gospell , when they are going out of the world , they must cast about and provide , as much as in them lies , that the Church of God over which God hath made them overseers , may flourish after they are gone . An example whereof wee have in Saint *Paul* , *Take heede therefore* (saith he) *unto your selves , and to*

Deut. 31.1.

Iosua 24.1.

2 King. 1.1. 20

Acts 20.28, 29,
30, 31.

all the flocke over which the holy Ghost hath made you overseers, to feede the Church of God, which he hath purchased with his owne blood. For I know this, that after my departure shall grievous wolues enter in amongst you not sparing the flocke, Also of your owne selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three yeares, I ceased not to warne every one night and day with teares.

If this duty had been well observed and performed there could not have beene such abundance of errors and heresies in the Church of God, as hath beene and are at this day. But because men have had more care to maintaine personall succession, then the right succession, which stands and consists in the wholesome word and doctrine of the Prophets and Apostles, therefore Wolues, and unprofitable teachers have come into their places and roomes of faithfull and painfull Pastors and teachers, not sparing the flocke of Christ; but have made havocke of the same; the Apostacie whereof hath overspread the face of the Church.

Thirdly, housholders and masters of families, must have great care to set their household and familie in good order before they die. Which dutie the Lord himselfe, by his Prophet *Esai*, doth command that good King *Ezechiah* to performe. Thus saith the Lord, *set thy house in order, for thou shalt die and not live.* And for the procuring good order in the family after death, two things are to be done. The first concerning this life, and that is touching the ordering and disposing of lands and goods. And that this may bee well and wisely done, if the last will and testament be unmade in the time of our health, (which is a great fault) it is with godly advice and counsell to be then made in the time of sicknesse according to the practise of ancient and worthy men. *Abraham* before his death makes his will, and gives Legacies; so did *Isaak* and *Jacob*, in whose last will and testament are contained many worthy and notable lessons, blessings and prophecies of the estate of his children. And our

Isai, 38.1.

Gen. 25. 5. 6.

Gen. 27.

Gen. 49. 1.

our Saviour Christ, when he was upon the Crosse provided for his Mother, especially in remembring her unto *John* his welbeloved Disciple. And indeed this dutie of making a Will, is a matter of great consequence, for it cuts off much hatred and contention in families, and it prevents many troubles and suits in Law. It is not therefore alwayes a matter of indifferencie, which may or may not be done, as many falsely imagine, who upon blinde and sinitter respects abstaine from making their last wills. Some, because they feare they shall die the sooner, and others for such like carnall respects; but all such are greatly deceived; For by disposing thy worldly goods in thy will and testament, thou shalt not thereby die the more quickly, but the more quietly, and shalt thereby prevent the jarres and brawles, that otherwise when thou art gone, may arise amongst thy children, kindred and friends. Therefore that charge given to *Hezekiah* concerning the setting of his house in order is of singular ute; men should with sound advise settle their outward estates, and dispose of their worldly affaires, and according to their meanes, provide for their wives and children: a great part of the feare and trouble of mens hearts is over, when their wills are discreetly made; but men are loath to die so long as their outward estates are unsetled, and undisposed: it is a most preposterous course for men to leave the making of their wills to their sicknesse, for besides their disabilities of memorie and understanding which may befall them, the trouble of it breedes unrest in their mindes, and besides they live all the time in neglect of the duty of preparation for death. And herein remember that thou partest from earthly possessions, and art going to take possession of heavenly. And in the bestowing of their possession and goods it must be principally upon their wife and children. *This man* (saith God unto *Abraham*, of *Eleazar* a stranger) shall not be thine heire, but the sonne which shall come forth of thine owne bowels, shall be thine heire. Therefore it is utterly a fault in any man, to alienate his lands or goods, wholly and

Ioh. 19.25.

Gen. 25.4.

Deu. 21. 17.

finally from his blood and posteritie; it is a thing which the very law of Nature it selfe hath condemned. Againe it is vterly a fault to give all to the eldest, and little or nothing in respect to the rest as though the eldest were borne to be the gentleman onley, and the younger bretheren borne to beare the wailet. Yet in equity the eldest is to have more then any of the rest, because unto him there belongeth by the law of God a double portion, and because Stockes and families in their persons are to be preserved and maintained; and because also there must bee alwayes some that must be fitted thereby, to doe some speciall service for the good both of Church and Common wealth.

Num. 27. 1.

Num. 36. 1.

In the second place, in the will there must bee provision made for the Godly preaching Minister, and poore of the place, and for others well deserving the same, according to every mans abilitie, and especially for want of children, the next of kinne must be remembred in their stead.

Gen. 18. 19.

The second dutie of the governour and master of the family, concerneth the good of the soules of all those that are vnder their charge and government. And this consisteth in teaching and instructing of them in the feare of the Lord, and to give them charge that they may persevere and continue in the same, after the example of faithfull *Abraham*, whom the Lord himselfe commendeth to his everlasting praise and commendation, for the performing of this duty, as appeareth in the booke of *Genesis*, *For I know him (saith the Lord) that he will command his children and his household after him, that they shall keepe the way of the Lord, to doe iustice and iudgement that the Lord may bring upon Abraham that which he hath spoken of him,* and after the example likewise of King *David*, who gave his sonne *Salomon* on his death-bed a most excellent and solemne charge. And this dutie is also commended vnto us in the second booke of *Esdra*, where it is said, *Now therefore set thy house in order, &c.*

1 King. 2. 1, 2,
3. 4.2 Esdr. 14. 13,
14. 15.

Thus if masters and governours of families shall so carefully

full dispose of their estate, and give such a godly charge to them whom they shall leave behinde them, then they shall hereby greatly honor God dying, as well as living. *O that they were wise (saith Moses) that they understood this, that they would consider, and prudently provide for their latter end.* Wherein foure things are commended unto us, to wit, knowledge, understanding, wisedome and providence : whereby it is apparant that God would have us to know, understand and wisely provide for our end. But first to know ; what? This our life to be both short and dangerous, stuffed with miseries, subiect to vanities, defiled with sinnes, corrupted with lusts and desires, and ever flyding toward an end.

Eccle. 5. 15

Likewise God wisheth us well to understand, what? Our owne fraile estate, that as naked as wee came out of our mothers wombe so naked we must returne againe, and as earth we are, so to earth eftsone we are to be converted. Well may we be compared vnto men scaling the walles of a besieged Citty, at whom the Cittizens discharging their peeces, encounter their assault with darts, stones & other munition, the better to defend themselves, and to offend their enemy. Who as they be wounded, fall downe, some from the top, some from the midst and at the bottome of the wall, some being wounded with gun-shot, some with darts, and some with stones, some with one thing, some with another; even so it fareth with the men of this world, if we wel understood it, who while they labour to climbe up to the top of honour & wealth are tumbled downe by death, some frō the highest degree of honor, some from a midle estate, & some frō a low & poore estate, some in their old age, some in their midle age, some in their youth and some in their infancie.

Deut. 32. 29.

If a man were tyed fast to a stake, at whom a most cunning archer did shoote, wounding many about him and neerer him, some above, some under, and some against him, and the poore wretch himselve so fast bound to the stake, that it were not any way possible for him to escape; would not be deemed madnes in him, if in the meane while forgetting

Psal. 7. 12, 13.

ting his misery and danger, he should carelessly fall to bibbe and quaffe, to laugh and be merry as though he could not be touched at all? who would not iudge such a man beside himselfe, that would not rather in this case provide for his end? And are not wee much rather to be accounted starke mad, who doe or should know and understand that the most expert archer that ever was, even God himselfe *hath whet his sword, and bent his bow* (as the Prophet saith) *and made it ready, and hath also prepared for him the instruments of death, and ordained his arrowes.* Yea he hath already shot forth his darts and arrowes of Death against them that are aboute us, that is against our ancestors eiders and betters, and now one while he shooteth at them that be right against us, that is at our equals, another while he hitteth such as be very neere us, as our neereft and deereft friends, on the right hand hee woundeth our friends, on the left hand our enemies, and under us such as are our inferiors and yongers. And if among so many arrowes of death, wee in the meane time shall become secure and carelesse, and never provide nor prepare for our end, as though we should ever escape, who would not say that we were worse then lunatike?

Psal. 91. 5, 6, 7.

O then let us understand thus much that wee are fast bound to the stake of mortallity, and that it is not possible for us to escape Gods arrowes and darts of Death, but that at one time or other wee shall be as deadly wounded, therewith as others; that so by the right understanding of these things we may prepare our selves against the time that it shall happen unto us: and then thou shalt not (as the Psalmist saith) *be afraid for the terror by night, nor for the arrowe that flieth by day, nor for the pestilence that walketh in the darknes, nor for the destruction that wasteth at noone-day; a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee.*

Psal. 90. 12, 10.

Let us therefore be wise, but in what? *Moses* in another place telleth us in what. *Lord* (saith he) *teach us so to number our dayes that we may apply our hearts to wisdom.* So that this

this wisdom consisteth principally in numbring of our daies, which may be done foure wayes.

First the account which *Moses* maketh, the dayes of our life are threescore yeeres and ten; *and though some be so strong that they come to fourescore yeeres, yet is their strength then but labour and sorrow: for it is soone cut off, and we fly away.* Therefore the summe of our yeeres (whereunto neverthelesse, all doe not attaine) is threescore yeeres and ten. But this number every childe can tell.

Secondly, by comparison of three times, first, past, which being once gone, and past, is nothing now it is past, were it a thousand yeeres, it is but as a thought; secondly, future which being to come, is but uncertaine whether it will be to us or no; thirdly present, and know that the same is onely ours, which is but a moment or instant.

Thirdly deduction, or abstraction, as thus, take from threescore and ten yeeres, thirty five spent in sleepe; and fifteene yeeres for our childhood, the time of our vanitie, for this, part of a mans life is spent before hee knowes what time is; and ten yeeres allowed, for eating and drinking, tricking and triming, moyling and toying, recreating and sporting, idle talking and complementing, and such like; then there will bee found but ten yeeres remaining to bee well spent, (whereof Lord how little is spent in thy service!) these three waies of numbring may be taught us of men.

The fourth way God onely can teach us by a Christian and heavenly Arithmaticke, that is, so to number, as we may by due consideration of the shortnesse and uncertaintie of our life, applie our hearts unto wisdom. And so wee should learne to provide, what? To provide with *Ioseph* for the dearth to come, and imitate the Ant., who provideth her meate in the sommer, and gathereth her foode in the haruest for the winter to come. (As the wise man saith) *Go to the pismire, O sluggard: behold her wayes and be wise. For she having no guide, governor nor ruler, prepareth her meat in the summer, and gathereth her foode in haruest.*

Gen. 41. 33.

Prouer. 6. 8.

Saint *Austine* saith that in this our pilgrimage wee must thinke of nothing else, but that wee shall not be ever here, & that here we should prepare for our selves that place from whence we shal never depart. *Damascene* reporteth an excellent historie touching this purpose. There was a certaine country (saith he) where they chose their King of the poorest and basest sort of people, and upon any dislike taken, they would depose him from his throne, and exile him into an Island, where hee should be starved to death. Now one more wise thē the rest considering hereof, sent money before hand into that Island, into which hee should bee banished; which comming to passe to him as to others before him, he went and was received into that Island with great ioy & triumph. Even so against thou be banished by Death from this world, without penie or farthing (for *naked thou camest, and naked thou shalt returne*) thou must provide and prepare for it, whilest thou art in this life whereby thou maist bee received into Heaven heereafter with great ioy and triumph.

Iob 1.21.

Hebr. 13.14.

Matth. 6. 19. 20

21.

Luke 12. 33.

And as a Merchant being to travell into a farre countrey, doth first deliver here his money upon the exchange, that so hee may be sure to receive it againe at his arrivall into that countrey, even so for as much as we must passe from hence having here no abiding, nor continuing Cirtie, being out of our owne Countrey, but we seeke one to come, let it therefore be our care; wisdom and providence, to passe by these things which will passe from us, and to lay up something that may serve us beyond the grave, against our arrivall there, which is heaven. To which purpose tendeth that exhortatiou of our Saviour Christ in the Gospels of Saint *Matthew* and *Luke*. Lay not up for your selves treasures upon earth where moth & rust do corrupt, and where theeves breake through & steale, but lay up for your selves treasures in heave. Sell that yea have, and give almes, provide your selves bagges which wax not old; a treasure in the heavens that faileth not, &c. For where your treasure is there will your hearts be also. So that

that we must send our substance & our treasures before hand to our standing house, and to our continuing Countrey, as *Chrysostome* speakes, and our Saviour Christ doth advise us here. For we loose them if we lay them up here, where we must leave them, and can neither tarry with them, nor carry them hence; but we keepe them, if we send them to heaven, as it were by bills of exchange, by the hands of Christs poore members, where we shall receive interest for them of the Lord himselfe. *He that hath pittie on the poore* (saith the wise-man) *sendeth unto the Lord, and that which he hath given will he pay to him againe.* For they that do good and be rich in good works, and are ready to distribute and communicate, do lay up in store for themselves a good foundatiō against the time to come that they may obtaine everlasting life. So that the godly provident man likewise *Bias*, either carries all with him, or rather hath sent them before him to his heavenly habitation. *Therefore I say unto you* (saith our Saviour) *make to your selves friends of Māmon of unrighteousnes, that when ye faile, they may receive you into everlasting habitations.* So that we may say when the world is on a fire, I have lost nothing where I loved nothing; and I have my whole portion when I have Christ my onely love and ioy with me.

Prov. 19. 17.

Luke 16. 9.

Let us not therefore build, where we cannot long continue, but let us make our provision for that place where we may live and remaine for ever.

It is wisdom then in every one to labour to fitted for this passage. Let us be prepared for this iourney (as *Chrysostome* saith) for we have neede of much provision, because there is much heat, much drought, much solitude, no Inne, no resting place, no place of abode, there is nothing to be bought by him who hath not taken all things here. Heare what the Virgins say, *goe ye rather to them that sell*, but going they found not. What ought we then to doe? Even that we doe not so labour for the things of this life, from which we must be taken, and which we must leave behind us, but for those things which concerne a better life, which we may

Mat. 25. 9.

Iob. 1.

Luke 12.20.

carry with us, not for those things, which shall have either *finem tuum, vel finem suum* (as Bernard speaks) an end of thee, if thou have not an end of them. Either shall they be taken from us as they were from Iob; or else we from them, as the rich man was from his substance and wealth, but for those things which we may carry with us, and may either bring us to, or adorne us where we must be perpetually euen for euer.

2 Cor. 5. 6.

Luk. 16. 2.

It were a very foolish part, and sencelesse practise for strangers when they are in exile, or farre from their owne Countrey, in a forren soile, where they are sure either to be called by their owne Prince; or cast out by the Prince of the Countrey, to lay out all their wealth upon some land there, never providing for that which they may carry with them to their Countrey, for to adorne them when they come there; especially if the so imploying of themselves and there estate be a meanes to keepe them from enioying, the happines of their Countrey, yea a cause why they shall be cast into prison, or plunged into miseries. So is it meere madnesse for us to imploy all our care, and spend our time and endeavours for this life, and things pertaining to it, and the body, which we found here and must leave here, and being here from home, strangers in the body, absent from the Lord, and our owne land (as the Apostle speaketh) whence we know we shall be called either by a naturall or violent death, ordinarie or extraordinary, taken away by God, or thrust out by the cruelty of man; never providing for that which must adorne us there or further our passage, yea procure ovr entrance; & specially when such things and the care for them, (which was ioyned with the neglect of so great things, even of so great salvation) shall procure misery and punishment, where the other would procure mercy and happinesse; here these things are left behinde us, those other goe with us, of these we shall give an accompt, of those there wee shall reape a reward (as Chrysostome saith.)

We must therefore imitate strangers, who provide for their departures

departure, and store themselves with such things as are both portable and profitable, and may stead us in our passage and possession of our Countrey, so must wee provide for things spirituall; and store our selves with them, which we shall onely carry with us, and cannot bee taken from us, and shall be onely commodious, to us when wee come to our countrey. A good householder maketh provision for himselfe & family and by eth before-hand all necessary provision according to his power: much more ought a Christiā to prepare before for that life that endureth to all eternity. *In this life (saith Augustine) nothing is so sweet unto me, as to prepare for my peaceable passage from this pilgrimage of sinne to life & happines.* One saith of himselfe (drawing toward the end of his life) *when I was a yong man my care was how to live well, since age came on, my care hath bin how to dy well.* Chrysostome saith, he that is indued with vertue hath such a garmēt, which as moaths cannot, so neither can death it selfe hurt. And not without cause, for the vertues of the mind take not their beginning from the earth, but are fruits of the spirit. They are then eternall riches, and we shall be eternall by them; and though death dissolve body & soule, and destroy our present being in this life, yet as *Iustine martyr* spake for himselfe and others to their persecutors, you may kill us, but you cannot hurt us: so death may kill us, but it cannot hurt us; whilest it comes expected & provided for, it will be to our great commoditie and advantage. And thus shall death, when it cometh, be lesse hurtfull, as a tempest before-hand expected.

Death is compared to the *Basiliske*, which if shee see before shee be scene is dangerous, but if a man first discry the *Basiliske*, the Serpent dieth, and then there is no feare. So if death be not seene, and provided for before-hand, there is great danger; but if it be seene and provided for, the danger is past before their death come. And they who with the glorified Virgins wait for Christ in the life of the righteous, are alwaies prepared for death, when it knocketh to open unto it, and what is a prepared death, but a happie death? and what fol-

Mat. 25. 10.

lowes

lowes a happie death, but a happie life, never to die againe? such go in with christ to his marriage, & have everlasting life.

Let us not therefore forget heaven for earth, the soule for the body, and heavenly ioyes for earthly toyes, one moneth or day, for one houre or minute; let us not deprive our selves of that everlasting happineſſe, that shall never be taken from us, if we prepare our selves for it.

Acts 1.7.

Mark, 13.32.

O that men would be wise to understand & know, what that the great and generall day of Iudgement cannot be farre off, as that likewise of their owne death; that they might in time prepare themselves for the same. And although this day cannot be knowne of mortall men, *For it is not for you (saith our Saviour) to know the times & seasons, which the Father hath put in his owne power,* and is unknowne to the Angels, and to the Sonne, as he is man, yet neverthelesse they must know that this day cannot be farre off. As *Daniel* searched and found out by the bookes of *Ieremiah*, not only the returne, but the time of the returne of Israel to their owne land from their captivitie. So by the study of the Scripture ought they to search, and so may they come to know the time of their returne from their exile on earth to their country in heaven. And though they cannot finde the particular day or yeare, yet shall they finde it to be most certaine, and in short time to be finished.

Acts 17.30, 31.

Esay 46.10.

Man should be wise to understand and know the reasons of the certainty of this day of Iudgement and they are these. First it is the will and decree of God, for the Apostle saith, *And the times of this ignorance God winked at, but now commands all men every where to repent, because he hath appointed a day in which he will iudge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Now the will & decree of God is unchangeable. *His counsell (saith the Prophet) shall stand, and he will doe all his pleasure.*

Secondly, it is an article of our faith grounded on the word of God, and from thence (saith the Article) *he shall come*

to iudge both the quicke and the dead.

Thirdly, the Scripture saith, That *God shall bring every work unto iudgment, with every secret thing, whether it be good or evil.* But all this is not done heere, for heere many matters are cloaked and carried in a mist, that deserve iudgment, and merit condemnation. Therefore, that God may be iust in his sayings, there must be a sessions of gaile-delivery, which the scriptures cal the iudgment of the last day.

Ecclesi. 12. 14.

Fourthly, the godly doe here groane under many mities, and the ungodly wallow in many delights & pleasures. The rich live delicately, and *Lazarus* is in paine; therefore it is necessary (as it is certaine) that a day should come, wherein the Lord may make knowne his righteousness, and magnifie his iustice before his most glorious throne; that they who have lived merrily and dishonored God, might live in torments of fire, and they whose life hath beene miserable, serving the Lord might be comforted for ever. Some have offended deeply, and have not been touched by the Magistrate: some have suffered great rebuke, and sometimes death, who have done good, and deserved not only favour, but recompence, and therefore a day must come, and is appointed, wherein the Lord that is just, *will recompence tribulation to all that have troubled the righteous, and rest to them that were troubled.* On the other side, would it not bee hard for the godly, who have here endured the crosse, for the ioy that was set before them, if there should not come a time of refreshing from God. And would it not too much obdurate the wicked (who drinke iniquitie as water) if they should escape all punishment and vengeance here, and also after death?

2 Thess. 1. 6. 7. 8.

Fifthly, this is shadowed out in that Housholder, who when evening was come, called the labourers, and gave every man his hire and peny.

Mat. 20. 8, 10.
Matth. 25. 19.

And if a wise master wil reckon with his servants, shal we thinke that wisdom it selfe will not one day reckon with impenitent sinners, and call them before him for his money, that

that is, precious graces of wit, learning, authoritie, wealth, and other outward and inward ornaments of life, which they have consumed on their lusts.

Acts 24. 16.

Gen. 7. 1. 7.

2 Per. 3. 5.

Matth. 7. 23.

Sixty, every mans conscience doth by a trembling feare (as in *Felix*) at one time or another, iustifie this point of a iudgement to come. And therefore as the Flood of waters once drowned the world, except a few who were saved in the Arke: so it is certaine that the Flood and tempest of the last day with fire shal consume it, and all therein, except such as Christ hath, or then will gather into the little Arke of his Church. In the evening of the world, and when there shall be no more time, he will cal the labourers before him, giving them the peny or pay of everlasting life; but for the idle and loyterers, he will put them out of the vineyard, and out of Christ, and send them with sinners to the place prepared for them: as they have lived without the Church, or idle in it, so when the labourers receive their peny, they shall heare this sentence, *Depart from mee yee that worke iniquitie I know you not.*

Thus it is proved not onely to be certaine, but necessarie: that there should bee a iudgement, which we are to understand, know, and wisely provide for.

But some will say, seeing men come to their account at their death, what needeth any other day of *audit* or hearing; to whom I answere, That men at their death receive but private iudgement, but heare they shall receive publike sentence, then they are iudged in their soules onely, heere they shall be in soule and body. This first is but a close sessions, the other is an open and solemne assise. In the first, much of their shame is hid, heere they shall be ashamed to the full, and vtterly confounded. If our owne lawes doe not condemn and execute malefactors in prison, but in open place and manner for their greater shame; it is great reason that wicked sinners should not privately in the graves, as in prison, be iudged, and led to execution, but be brought to the publike skaffold and barre of solemne sessions, there to receive

ceive their shame and sentence together, and not to be executed by a close death in the gaole, but be brought forth to suffer upon the high stage of the world, in the sight of Saints and Angels, where all eyes may see and behold them.

And that this day cannot be farre off, it may appeare, both according to the Prophecies of holy Fathers, as also the truth of the Scriptures. *Augustine* in his booke on *Genesis* saith against the *Maniches*, that the world should last sixe ages, The first from *Adam* to *Noah*, the second from *Noah* to *Abraham*, the third from *Abraham* to *David*, the fourth from *David* to the Transmigration, to *Babylon*; the fift from the Transmigration, to the comming of our Saviour *Christ* in the flesh; and the sixt from the comming of our Saviour in the flesh, to his comming againe to Iudgement. So that according to this Prophecie we live in the last age; which last age is called by Saint *Iohn* the last houre. And how long this last houre shall continue, he onely that is *Alpha* and *Omega*, the first and the last, knoweth.

1 Iohn 2. 18.

Reuc. 1. 1.

The *Hebrewes*, they boast of the Prophecie of *Eliab*, a great man in those dayes; who Prophecied that the world should last sixe thousand yeeres, two thousand before the Law, two thousand under the Law, two thousand from *Christ*s comming in the flesh, to his comming againe unto Iudgement. If this Prophecie be true, then cannot the world last foure hundred yeeres. But leaving men, and coming to the Scriptures, which cannot erre.

Saint *Paul* saith, That wee are they upon whom the ends of the world are come; If therefore the end of the world were come upon them that lived above one thou and and five hundred yeeres agoe, then surely Doomes day cannot now be farre off.

1 Cor. 10. 11.

Saint *Iames* saith Behold the Iudge standeth before the dore.

Iam. 5. 9.

Saint *Iohn Baptist* preached repentance to the Iewes, saying Repent, for the Kingdome of heaven is at hand.

Matth. 3. 2.

Saint *Peter* saith, The end of all things is at hand. Though no man can shew the fingers of this hand.

1 Pet. 4. 7.

The

Iude 1. 14, 15.

The Apostle Saint Iude, saith *And Enoch, the seventh also from Adam prophesied of these saying, Behold the Lord commeth with ten thousand of his Saints, to execute iudgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* The tence or time that the Apostle speaketh in noteth the certaintie, or (as I may say) the presentnesse of the Iudges comming, where he useth the time present for future, (*he commeth, for, he will come*). And this is to teach us, that a Iudgement will and must most certainly be, ere long. So it is said, *That the great day of the Lords wrath is come, not will come as if that had bin come a thousand and five hundred yeeres agoe, that is not come yet.*

Reu. 6. 17.

Isa. 13. 9.

The like speech we have in the Prophecie of *Esay, Behold the day commeth*, when it was further off.

Zeph. 1. 14.

In the time of the Prophet *Zephany* it is said, *The great day of the Lord is neere, it is neere, and hasteth greatly, even the voice of the day of the Lord.*

Malac. 4. 1.

And *Malachy*, the last of the Prophets, speaketh as *Enoch*. *For behold the day commeth that shall burne as an oven, and all the proud, yea and all that doe wickedly shall be stubble, and the day that commeth shall burne them up, saith the Lord of Hosts.*

Reuel. 3. 11. 20.

The Sonne of God saith, *Behold I come quickly, nay (hee saith) behold I stand at the doore, as if he were come already.* And indeede, as the day will most surely come, so it cannot be long in comming, as may appeare by the signes & tokens which should immediatly goe before this day. Of which many, yea almost all are already fulfilled. And although some flatter themselves with an imagination of a longer day, the God hath set unto them, or perhaps unto the world, for the last houre thereof (Who are such as the Apostle Saint *Peter* speaketh of, *That there shall come in the last dayes, scoffers, walking after their owne lusts, and saying wheres the promise of his comming, for since the Fathers fell asleepe, all things continue as they were from the beginning of the creation.*) But
let

2 Pet. 3. 3, 4.

let such know, that though the day of Iudgement were farre off, yet the day and houre of every mans particular iudgement in death cannot be farre off it being a common and true saying, *To day a man, to morrow none.* And vnto such then Death doth specially come, when they doe least thinke of it, *even as a theefe in the night.*

2 Per. 3. 10.

The Sonne of God also saith, *Behold I will come on thee as a theefe, and thou shalt not know what houre I will come upon thee.* And theeues have this propertie, to breake open houses when men sleepe soundly suspecting nothing.

Reuel. 3. 3.

The Prophet Amos saith, *It shall come to passe in that day (saith the Lord) that I will cause the Sun to go downe at noone, and I will darken the earth in the cleere day.* That is to say, when men thinke it to be the high noone of their age, when they thinke they have many yeeres yet to live, and when they shall say *Peace and safetie, then sodaine destruction cometh upon them, as travaile upon a woman with childe, and they shall not escape.*

Amos 8. 9.

1 Theff. 5. 3.

And hereupon also our Saviour Christ saith, *But if that evil servant shal say in his hart, my Lord delayeth his comming and shal begin to smite his fellow servants, and to eat and drinke with the drunken; the Lord of that servant shall come in a day, when he looketh not for him, & in an houre that he is not aware off, and shall cut him in sunder, and appoynt him his portion with the hypocrits. There shall be weeping and gnashing of teeth.*

Matth. 24. 48,
49, 50, 51.

And for the day of the generall death of this languishing world, hee that wisely considereth the waynings and declininges that have beene found in it within these few yeares, and how like a woman with child (which hath many pangs and fits before, the throwes of her great labour come) it is now in paine, till it be delivered having much complained in those signes and alteration which have gone before, I say, that hee that well observeth to the true purpose of his salvation, these and such like throwes, or rather downethrowes of things in the wombe of this old and sicklie world, so neere unto the time of her travell, and appoynted end

end by fire, cannot but say, that it cannot continue longer, and that the Lord will come amongst us very shortly.

when we see a man in whose face wearing age hath made many wrinkles, and deepe furrowes, we say this man cannot live long; so when we see the furrowes of old age to appeare and bee manifest in so many waistes and consumptions, as this feeble world is entred into, why doe we not see and conclude that the Death of it is neere.

• More particularly and specially, as there is no greater signe that a man is drawing towards death, then when hee alwaies is catching at the sheets and blankets, and ever pulling at somwhat; so seeing that every one catcheth & pulleth all that he can in this griple and covetous age, and that there is so insatiable a minde of having, now in all conditions and callings of people, it is a sure signe to the heart of a wise man, that this world is sick even to death, so as it cannot hold out long. And if there be no greater signe of Death then that the body is so cold, that no heate will come unto it; surely the cold charitie of the world, mens want of zeale in religion, our nullitie of faith, or poore growth therein (in so much as good sermons are seldome heard, and with small amendement) these things cannot but testifie, that the world it selfe can be of no long life. And if it be so should it not much concerne us presently without delay to turne unto God, to repent, and beleieve the Gospell, to enter into, and keepe the way of truth and vertue, and to prepare our selves for our end. Which sort of people are rare birds in our dayes.

the reasons why God would not have us to know either the generall or particular day of iudgement are principally these.

First to prove and try our faith, patience, love, preparation for Death, and other vertues, to see whether wee will be constant in them, till the very day it selfe shall come. *He that endureth (saith Christ) to the end shall be saved.*

Secondly as it is the glory of a King to know something
that

Mat. 24. 12.
Luke 18. 8.

Matth. 24. 13.

that no man els can know, so it is a part of Gods glory to hide from men and Angels the particular houres of mans death, and this worlds doome, which he hath closed up with the seale of secrecy, and put in his owne power. In which respect the wiseman saith, *it is the glory of God to conceale a thing*. Therefore this is hidē from us to bridle our curiositie and peevish inquisition after such high and hidden matters above our reach and capacitie. For it is not in the fadom of mans head to tell, or heart to know how neere or farre off the day is; onely God knoweth, and Christ as God in what yeare, month, day and moment this frame shall goe downe. In an age long since the day was neere; now the houre is neere; but curiositie is to be avoided in a concealed matter, & in this forbidden tree of knowledge, *For secret things* (saith Moses) *belong unto the Lord our God*.

Prov. 25.2.

Deut. 29.29.

Many men beare their heades about frevilous matters, some (saith *Chrysostome*) being more busie to know where hell is then to avoide the paines of it, others pleasing themselves in pelting and needlesse questions (as this is) to seeme singular amongst men, neglecting in the meane time this dutie of their preparation for their end, and such necessary things. But when they come to their departing they shall finde that they have beaten their braines about fruitlesse matters, and wearied themselves in vaine. It is sufficient for us therefore to know that such a day will come, and it shall bee wisdom in us alwayes to be ready for it, that it come not upon us as the snare upon the bird unlooked for. Therefore our Saviour Christ saith, *Take heed to your selves, lest at any time your hearts be overcharged with surfering and drunkennes and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the earth*.

Luk. 21.34.35.

Thirdly if we knew the day, houre, or certaine time of our death, wee would put of all till the comming of that day, and it would give us too much boldnes and encouragement to wallow in all manner of sinne, till that time or houre came.

Pro. 7. 19, 20.

The whorish woman because shee knew the iust time when her husband would returne, who went into a farre Countrey, did the more liberally power out their soule to sinne and wantonnesse. *For the good man (saith shee) is not at home, hee is gone a long iourney, hee hath taken a bagge of money with him, and will come home at the day appointed.*

Fourthly and lastly. It is therefore unknowne to us when wee shall dye, to the end that all the dayes of our appointed time, we may waite for this day, and all our time looke for this last time, and prepare our selves for it. And of purpose hath the Lord left the last day uncertaine, that we might every day prepare. It were an admirable method if we could make every day alike, to begin and end as the day begins and ends. *Argus* (as is fained) had his head invironed with an hundred watching eyes, signifying thus much unto us, that he was every way indued with great wisdome, providence, and singular discretion. Therefore if a pagan and Heathen man so excelled in wisdome and providence, how much rather ought a Christiã man to be well furnished with wisdome & circumspection for his latter end. Be thou therefore an other *Argus*, nay, more wary then he, more wise and provident then he, more watchfull & circumspect then hee, that thou mayst learne to know, to understand, and finally to provide for thy last end.

Mark. 13. 35. 36
37.

Gregory upon the watches mentioned by our Saviour Christ in the Gospell of *Marke* in these words; *Watch yee therefore, for ye know not when the Master of the house cometh, at even or at midnight, or at the cock-crowing, or in the morning, lest comming suddenly he finde you sleeping; and what I say unto you, I say unto all, watch;* he saith that there be foure watches in a mans whole life, wherein it becometh him to be vigilant and carefull, and as a wakefull and warie watchman, to keepe his watch, and so prepare himselfe for his end.

The first is childhood, the second youth, the third man-
hood.

hood, the fourth old age. in all which ages he must prepare himselfe for death; but he that remissely passeth over his childhood without this preparation and watchfulness; let him be more carefull of his watch in his youth, and pray as it is in *Ieremie*, *My father, be thou the guide of my youth*. If he hath passed his youth dissolutely, let him be more carefull of his watch in his manhood. And if he hath passed over his manhood carelessly, let him in an case looke to his last watch of his old age. Nay if we prepare not for death before wee come to this last watch of old age (to which very few doe attaine) it is so fraile weake and feeble, and decayed by the custome of sinne, that it is an age not so fit for this preparation and watchfulness. For at such an age men for the most part are like to the Idols of the Heathen, which have *mouthes, but speake not, eyes, but see not, eares, but heare not, &c.*

Ier. 3. 4.

Psal. 115. 4, 5, 6, 7.

Therefore put not of this preparation and watchfulness to thy old age, which is thy dotage, but be thou watchfull and prepared in thy childhood, youth, manhood.

Remember now thy Creator (saith the Preacher) *in the daies of thy youth, while the evill dayes come not, nor the yeares draw nigh, when thou shalt say I have no pleasure in them.* Wherefore not without cause our Saviour Christ crieth so often in the Gospell, *Take ye heed, watch and pray, because yee know not the day nor the houre, nor when the time is*, the which is as much as if he had more plainly said, because yee know not that yeere, watch every yeere; because yee know not that moneth, watch every moneth; because yee know not that day, watch every day; and because yee know not that houre, watch every houre. That is to say, watch continually, yeares, moneths, dayes, houres, yea all your life, if you have a care of everlasting life. *And let your loynes* (saith our Saviour Christ) *be girded about, and your lights burning, and yee your selves like unto men that waite for their Lord, when he will returne from the wedding: that when he commeth and knocketh, they may open to him immediately. Blessed are those servants,*

Eccl. 12. 1.

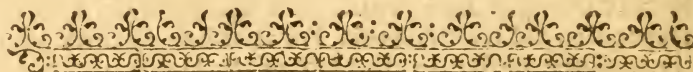
Mat. 24. 42.
Mar. 13. 32, 33.

Luke 12. 35, 36, 37, 38.

Prov. 19. 10.

whom the Lord when he commeth, shall find watching. Verily I say unto you, that he shall gird himselfe, and make them to sit downe to meate, and will come forth and serve them. And if he shall come in the second watch, or in the third, and finde them so, blessed are those servants. Therefore heare my counsell and receive instruction, that thou mayest be wise in thy latter end.

The end of the third Division.



THE
FOURTH DIVISION,
OF THE RIGHT BEHAVIOUR
IN DEATH.



His behaviour is nothing else, but a religious and holy behaviour, especially toward God, when we are in or neere the agonie and pangs of death. Which behaviour contains foure especiall duties.

The first is to die in, or by faith. And to die by faith, is, when a man in the time of death, doth with all his heart wholly rely himselfe on Gods especiall love, favour & mercie in Christ, as it is revealed in his holy word. And though there be no part of mans life void of iust occasions, whereby he may put faith in practise, yet the speciall time of all is in the pangs of death, when friends, riches, pleasures, the outward fences, temporall life, and all earthly helps forsake us. But put thy trust, confidence & faith in God, which neither fadeth nor vanisheth, but abideth and continueth for ever. For if thou be in amity with God, the night will be

short

short, and thy sleepe sweet, thy grave will be to thee as a bed of doune, there to rest till the daie of resurrection; thy prayers at that time will smell as perfume, and thy praises sound in thy soule, as the harmonic of the heavens, where thou shalt raigne for ever and ever. And then true faith will make us to goe wholly out of our selves, and to despaire of comfort and salvation in respect of of any earthly thing, and to rest and rely wholly with all the power and strength of our heart upon the pure love and mercies of Iesus Christ.

When the Israelites in the wilderness were stung with fiery Serpents, and lay at the point of death, *they looked up to the brazen Serpent*, which was erected for that purpose by Gods owne appointment, and then were presently healed; even so, when any man feelles death to approach and draw neere with a fiery sting to pierce his heart, hee must then presently fixe the eyes of a true and lively faith upon Christ his Saviour exalted, lifted up, and crucified upon the Crosse: which being done, he shall by death enter into eternall life. It is recorded by the Author to the *Hebrewes*, that the holy Fathers of the old Testament *died in faith and entered into glory*. And if wee will looke to be glorified with them, then must we follow their steps in dying in the same faith with them. And because true faith is no dead thing it must be expressed by speciall actions, as namely, by the last words, which for the most part in them that have sincerely and truly served God, are very excellent and comfortable, and full of grace; some choice examples whereof I will rehearse for instructions sake, and for imitation, *viz.*

The Last words of *Jacob*, *O Lord I have waited for thy salvation*,

The Last word of *Moses*, his most excellent song set downe in *Deuteronomy*,

The last words of *David*, *The Spirit of the Lord spake by me, and his word was in my tongue*.

The last words of *Zacharias* the son of *Ichoiada* the Priest when he was stoned to death by King *Iosh*, *the Lord looke*

upon

Num. 21. 8, 9.

Iohn 3. 14, 15.

Heb. 11. 13.

Gen. 49. 18.

Deut. 32.

2 Sam. 23. 1, 2.

2 Chro. 24. 23.

Luke 23.40,
41.44.

upon it, and require it.

The last words of the converted Theefe upon the Crosse, first rebuking his fellow for railing on Christ, then confessing his and his fellowes guiltinesse; thirdly his iustification of Christ, that he had done nothing amisse: and lastly, his sweete prayer, *Lord remember me when thou comcest into thy Kingdome.*

Luke 23.34.43.

The last words of our Saviour Christ himselfe, when he was dying upon the Crosse, are most admirable, and stored with abundance of spirituall graces. First to his Father, concerning his enemies, hee saith, *Father forgive them, for they know not what they doe.* Secondly to the Theefe upon the Crosse with him, *I say unto thee, this day shalt thou be with mee in Paradise.* Thirdly, to his Mother, *Woman behold thy Sonne,* and to Iohn his beloved Deciple, *Behold thy Mother.* Fourthly in his agonie he said, *My God, my God, why hast thou forsaken me?* Fifthly, he earnestly desiring our salvation, said, *I thirst.* Sixtly, when he had made perfect satisfaction for us, he said, *It is finished.* And seventhly, when his body and soule were parting, he said, *Father into thy hands I commend my spirit,* and having thus said he gave up the Ghost.

Iohn 19.26.

Mat. 27.46.

Iohn 19.28.30.

Luke 23.46.

Acts 7.56.59.
60.

The last words of the Martyr Saint Stephen at his stoning. First, *Behold I see the heavens open, and the Sonne of Man standing at the right hand of God.* Secondly, as they were stoning of him, he called upon God, and said, *Lord Iesus, receive my spirit.* And thirdly, hee kneeled downe, and cried with a loud voice, saying, *Lord lay not this sinne to their charge, and when he had said this he fell asleepe.*

By these and such like examples we see what a blessed thing it is to learne to dye well, which is to dye in faith, at which end true wisdome wholly aymeth; and he hath not spent his life ill, that hath thus learned to dye well. For the conclusion of our life is the touch-stone of all the actions of our life, which made Luther both to thinke and say, that men were best Christians in death, and Epamynandas, one of the

the wise men of Greece, being asked, whom of the three he esteemed most, *viz.* himselfe, *Chabrias*, or *Ephicrates*, answered, We must first see all dye before we can answer that question; for the act of dying well is the science of all sciences, the way whereunto, is, to live well, contentedly, and peaceably.

But what must we thinke, if in the time of death such excellent speeches be wanting in some of Gods children, and instead thereof idle talke be used? Answ. We must consider the kind of sicknesse whereof men dye, whether it be more easie or violent; for violent sicknesse is usually accompanied with frenzies, or unseemely motions, or gestures; which we are to take in good part in this regard, because we our selves may be in the like case, & we must not iudge of the estate of any man before God, by his behaviour in death or in a troubled soule; for there are many things in Death, which are the effects of the sharp disease he dyeth off, and no impeachment of the faith he dyeth in; and these may deprive his tongue of the use of reason, but cannot deprive his soule of eternall life.

One dieth (saith holy Iob) in his full strength, being whole, at ease and quiet, his breasts are full of milke, and his bones are full of marrow; another dyeth in the bitternesse of his soule, and never eateth with pleasure, they shall lye downe alike in the dust, and the wormes shall cover them: wherefore in this case we must iudge none by the eye, nor by their deathes, but by their lives.

Iob. 21. 23. 24.
25. 26.

The second dutie is to dye in obedience, otherwise our death cannot be acceptable to God, because else we seeme to come unto God upon feare and constraint as slaves to their Master, and not of love, as children to their father. And thus to dye in obedience is when a man is ready and willing to goe out of this world without murmuring, grudging, and repining, when it shall please God to call him. Death is the feare of rich men, the desire of poore men, but surely the end of all men; to this steppe man commeth as slowly as hee can, trembling at this passage, and labouring to settle

himselfe here; the sole memory of Death, mournfull funerals, and the reading of inscriptions, ingraven on sepulchers doe make the very haire to stare and stand on end, and strike many with an horror, and apprehension of it: which is a reproofe to those, who can see nothing in their owne deaths, but what is dreadfull beyond measure; and simplie the end of man. Such conceive Death not as it is to the righteous, and as Christ hath made him to bee by his glorious death, but as fooles iudge of him, who behold him through false spectacles as he is in his owne uncorrected nature considered out of Christ that is, most vgly, terrible, & hideous; so did they behold him in *Amos*, who put the evill day of his comming, (that which they call evill, and the godly long for and iudge happie) as farre from them as they could by carnall delicacie and wantonnesse. So did *Balthasar* looke upon him, whose heart would not serve him to read the *hand writing* of his owne end so neere. And *Nabal* who had no heart to dy, when he must neede dye, dyed like a stone, that is, dyed blockishly, and so faintly, that he was as good as slaine before death slue him. He had no comfort in Death, being churlish and profane, and no marvell, for this adversary Death armed as *Goliath*, and vaunting as that proud Giant of *Gath* commeth stalking toward such in fearefull manner, insulting over weake dust, and daring the world to give him a man to fight withall. Therefore at the sight of him the whole host of worldlings bewray great feare, turning their faces, and flying backe, as men ready to sinke into the earth, with abated courages, and dejected countenances, stayned with the colours of feare and Death, trembling like leaves in a storme, and stricken with the palfie of a sodaine and violent shaking, through all the body. But the true child of God, armed as *David*, with trust in God, and expectation of victory by the Death of Christ, (who by Death overcame Death, as *David* cut off the head of *Goliath* with his owne sword) dares, and doth boldly and obediently incounter with this huge Philistine Death (sup-

pose d

Amos 6.3.

Dan. 5. 5, 6. 30.

1 Sam. 25. 37,
38.1 Sam. 17. 10.
11.

posed invincible and seemed great), but neither *with sword nor spear*, but *in the name of the God of the host of Israel*, by whose might onely he woundeth and striketh him to the earth, trampling upon him with his feete, and reioycing in the returne of his soule to the place from whence it first came, he singeth this ioyfull and triumphant song of victory. *O Death where is thy sting, &c.* he hath the eyes of Stephen to looke up into heaven, and therefore in obedience and a willing minde he dyeth.

1 Cor. 15. 55.

But a wicked man dying may say to Death as *Ahab* said to *Elijah*, *hast thou found me, O mine enemy*: but whe it is told the child of God that Death is come within his dores, & begins to looke him in the face, he to shew his courage and obedience, may say as *David* saith of *Ahymaaz*, *let him come and welcome, for hee is my friend and a good man, and hee commeth with good tidings*; to he, Death is my friend, let him come he is a good man, and bringeth good tidings. As for the wicked they doe with *Felix*, tremble, if they do but heare of *Death* and of *Iudgement*, and are like unto *Saul* having no strength in them,, but fall into a sound when they heare of *Death*, and if they could but see it, they would cast a jaelin as *Saul* at *David*, to slay it.

1 King. 21. 20.

2 Sam. 18. 11.

Acts 24. 26.

1 Sam. 18. 11.

But the Children of God doe willingly welcome Death, as Gods servant and messenger, and applaud it as *Iacob* applauded the Chariots that *Ioseph* his sonne sent for the bringing of him out of a Countrey of misery into a land of plentie, where he shoud have food enough, the best in the land. So the hope and expectation of the Saints is that they shall see God, and come to Christ by Death presantly in their soules, and in their bodies at the last day. So they may say of Death as *Adoniah* said unto *Jonathan* the sonne of *Abiathar* the Priest, *come in, for thou art a valiant man, and bringest good tidings*.

Gen. 45. 27. 48.

1 Kings 1. 42.

Cruell and unmercifull! Death makes a league with no man, and yet the Prophet *Esay* sayth *that the wicked man doth make a league with Death*: how may this be? There is

Esay 28. 15.

no

no league made indeede, but onely in the wicked imagination of man, who falsely thinks that death will not come neere him, though all the world should be destroyed. And therefore the seperation of the soule from the body will bee bitter to the wicked, which cannot bee seperated without great griefe, woe, and lamentation. As the Oxe doth commonly lowe and mourne, when his yoke-fellow wont to draw with him, is taken away, so the wicked then mourne, when the soule shall be seperated from the body; then will the soule and the body with teares repeat againe and againe, dost thou thus seperate us bitter Death? O death, &c. Then griefes follow griefes, and sorrow comes upon sorrow, and then what a wound doth the heart of the wicked receive which loveth this present life? When the Physitian saith unto him, thou must from henceforth thinke no more on life but on Death; at the hearing of which heaue newes, the body shall dye once whether he will or no, but the heart shall dye so often, as the things and sinnes bee in number which he loved. Then shall the most cleere light be turned into darknesse, because those things which aforetime were occasions of great ioy shall now become most horrible vexations and torment, which will make the wicked set their throates upon tainter hookes, and lift up their voyces like trumpets, and cry out at that time vpon Death, as the devils did vpon Christ in the Gospell, saying, *what have we to doe with thee O cruell Death, art thou come hither to torment us before the time?* And therefore well said the Devill, *pellem propelle, skin for skin, and all that ever a man hath will hee give for his life*, so that he may enioy that, although but for a moment longer. As Pharaoh said to Moses *depart from among my people*, so say the ungodly to Death *bee banished from us*, thy presence, thy shadow, & the very remembrance of thee is fearefull to us, to heare Saint Paul speake of Gods terrible *iudgement to come*, is too trembling a doctrine for their delightfull dispositions, to heare with Felix they are not at leasure, for this is iarring musicke which sounds not arright

Mat. 8. 29.

Ioh. 2. 4.

aright in the consort of their worldly pleasure, to thinke of death is *Aceldama* (saith one) *even a field of blood*: but if any Physitian would take upon him, to make men live ever in this world what a multitude of patients should he have? And how well would they reward him?

But the children of God reioyce at the newes of Death, to shew their obedience to it, and their ioy is according to the ioy of harvest (as the Prophet speaketh) *and as men reioyce when they divide the spoyle*. And they may say of Death when it commeth, as the people triumphantly sometime spoke of the day of King *Dauids* coronation, *This is the day which the Lord hath made, we will reioyce and be glad in it*: and they may call death, as *Iacob* did the place where he came, *Mahanaim*, because there the Angels of God met him, when he was to meete with his cruell brother *Esaü*, even so when the children of God are to meete with cruell Death, the Lord will send his holy Angels; (who are all ministering spirits sent forth for minister to them who shall be heires of salvation) *to carrie them into Abrahams bosome*.

Tell one of our gallants in his sicknesse, that Death is come for him, and that *his driving is like the driving of Iehou, comming seriously toward him*, he hath the Athenian question presently ready, *What will this babler say?* But this newes comming to the childe of God in his sicknesse, hee may be talking withall; for he hath learned with *Samuel* to say, *Speake Lord for thy servant heareth*; and to say with *Ely*, *It is the Lord, let him doe as seemeth good to him*; and with *David* to say, *Heere am I, let him doe to mee; as seemeth good to him*.

Now the reason of this great difference betwixt the wicked and the godly, why they are thus diuersly affected unto Death, is this; the wicked enioy their best in this life, but the godly looke for their good, and are walking toward it. And if it should be demanded when a wicked man is at his best: the answer is, the best is evill enough, and that his best is, when he comes first into the world; for then his sins are

Isa. 9. 3.

Psalm. 118. 24.

Gen. 32. 1. 2.

Hebr. 1. 14.

2 King. 9. 20.

Acts 17. 18.

1 Sam. 3. 10. 18.

2 Sam. 15. 26.

Psal. 8. 3.

Job 3. 11, 12.

Mat. 26. 24.

2 Tim. 3. 13.

Jerem. 9. 3.

Revel. 19. 20.

1 Cor. 13. 20.

1 Tim. 4. 1.

1 Tim. 6. 17.

1 Tim. 6. 17.

1 Tim. 6. 17.

Rom. 2. 5.

Psal. 50. 21.

are fewest, his iudgements easiest; *they goe astray as soone as they are borne*, saith the Psalmist. It had beene good for him therefore, that the knees had not prevented him, but that he had dyed in the birth; Nay, *it had beene good for him*, (as our Saviour Christ said of *Iudas* that betrayed him) *if he had never beene borne*. For as a River which is smallest at the beginning, increaseth as it proceeds by the accession of other waters into it, till at length it be swallowed up in the deepe. So the wicked the longer he liveth, he waxeth ever worse and worse, *deceiving, and being deceived* (saith the Apostle) *proceeding from evill to worse* (saith *Jeremy*) till at length he be swallowed up in that *lake that burneth with fire and brimstone*. And this the Apostle expresseth most significantly, when he compares the wicked men to one gathering treasure, wherein he heapes and *treasureth up wrath to himselfe against the day of wrath*, and the revelation of the righteous Iudgement of God. For even as the worldling, who every day casteth in a peece of mony, into his treasure, in few yeeres multiplies such a summe, the particulars whereof he himselfe is not able to keepe in minde, but when hee breaks up his chest, then he finds it in sundry sorts of coyne, whereof he had no remembrance. Even so, and worse it is with thee, O impenitent sinner, who not only every day, but every houre and minute of time multiplieth thy transgressions, and defilest thy conscience, hoording up one evill work upon another. To what a reckoning (thinkest thou) shall thy sins amount in the end? though thou forgettest them, as thou dost comit them, yet the Apostle telleth thee that thou hast laid them up in a treasury, and not only so, but that with every sinne, thou hast gathered a portion of wrath proportionable to thy sinne, which thou shalt perfectly know in that day, wherein the Lord shall breake up thy treasure, and open the booke of thy conscience, *and set thy sinnes in order before thee*.

But if you will aske when the children of God are at their best, I answer, praised be God our worst is away, our good

is begun, our best is at hand. As our Saviour said to his kinsmen, so may we say to the worldlings, *Your time is alwayes, but my time is not yet come*: the children of God are not at their best now, it is in the working, onely we were at our worst before our conversion; For our whole life till then was a walking with the children of disobedience, in the broad way that leads to damnation; and then were wee at the worst when wee had proceeded furthest in the way of unrighteousnesse, because then we were furthest from God. Our best began in the day of our recalling, wherein the Lord by his word and holy Spirit called upon us, and made us turne our backes upon Satan, and our face toward the Lord, and caused us to part companie with the children of disobedience, amongst whom wee had our conversation before; then we came home with the penitent, forlorne, to our Fathers family, but they went forward in their sins to iudgement. That was a day of division betwixt us and our sinnes, in that day with Israel we entred into the borders of Canaan into Gilgal, and there we were circumcised, *and the shame of Egypt was taken from us*, even our sinne, which is our shame indeed, and which we have borne from our mothers wombe. The Lord grant that we may keepe it for ever in thankfull remembrance, and that wee may count it a double shame to returne againe to the bondage of Egypt, to serve the Prince of darknesse *in bricke and clay*, that is, to have fellowship any more with *The unfruitfull workes of darknes*, but that like the redeemed of the Lord, we may walke *from strength to strength*, till wee appeare before the face of our God in Sion. For heere wee are not at our best, but our best is to come, *Now our life is hid with the Lord, and wee know not yet what wee shall bee; but wee know when hee shall appeare, we shall be like him*, the Lord shall carry us by his mercy, and bring us in his strength to his holy habitation, hee shall plant us in the mountaine of his inheritance even the place which he hath prepared, and the Sanctuary which he hath established, *Then everlasting ioy shall be up-*

Iohn 7.6.

Iosua 5.9.

Psal 84.7.

1 Iohn 3.2.

Exod. 15. 13.

Isa. 35. 10.

on our heads, and sorrow and mourning shall fly away from us for ever.

Therefore for this cause, we must first indeavour that our death be voluntary : for to die well is to die willingly. Secondly, we must labour that our sinnes die before us. And thirdly, that wee bee alwayes ready ad prepared for it. O whar an excellent thing is it for a man to end his life before his death, that at the houre of death he hath nothing to doe, but only to be willing to die, that he have no need of time, nor of himselfe, but sweetly and obediently to depart this life, shewing therby his obedience to the ordinance of God, for wee must make as much conscience in performing our obedience unto God in suffering death, as wee doe in the whole course of our lives. Die we must needs because our bodyes are full of sinne, and so die we must willingly, that we may be delivered from this body of sinne. Die we must needs, because we are full of corruption and must be changed : and die we must willingly as desirous to put on incorruption, that so we may behold our good God. Die we must needes, because we beare the image of earthly men. and die we must willingly that we may be like the new and heavenly man Iesus Christ. Die we must needs because God hath so ordained : and let us die willingly to shew our obedience to his will. Christians must be as birds on a bough to remove at Gods pleasure and that without resistance when the Lord shal visit them. Our Saviour Christ is a notable example and patturue for us to follow in this case. And therefore the Apostle saith, *Let this minde be in you, which was also in Christ Iesus, who being in the forme of God, thought it no robbery to be equal with god, but made himself of no reputation and tooke upon him the form of a servant, and was made in the likenes of men, & being found in fashion as man, he humbled himself & became obedient to death, even to the death of the crosse.*

And although the wicked be ill affected unto death, (as wee have already heard) and would (if it lay in their power) most villanously intreate and handle death, as Hamon the sonne

2 Sam. 10. 4.

Phil. 2. 5, 6, 7, 8.

sonne of *Nash* King of the Ammonites, did the messenger of King *David*; yet let every good man (when Death shall come for him, as it may seeme to him untimely, before the threed of his life be halfe spunne out) be heere informed to entertaine it kindly, as *Lot* did the Angels, who came to fetch him out of Sodom. For though he be pulled from his seate, which was to him, as the plaine of Sodom seemed to *Lot*, as a pleasant Paradise, yet shall he finde with *Lot*, that he is taken away from the judgement to come, howsoever he be taken away, either by the malice of wicked men, or by the mercie of God; and that he is separated from the sinnes of this world, which greiveth his soule: yea from sinning himselfe, and from his owne sins, which grieved the Lord his so gracious and kind Father. How can it be, but that death should be a welcome guest, and this a choice blessing, which as a gentle guide leades us to Christ, carrieth the soule to her beloved Husband? The resolution of Saint *Ambrose* was, *neither to loath life, nor feare to die, but odediently yeeld unto Death, because (saith he) we have a good Lord to goe unto.*

Gen. 19. 1.

The third dutie, is to die in Repentance, which must be performed by us at all times, and especially at this time. *Terrullian* saith of himselfe, *That he is a notorious sinner, and borne for nothing but Repentance*: and he which is borne for Repentance, must practise repentance so long as he lives in this sinfull world, into which he is borne upon this condition, that he must leave it againe, and repent at his end also.

Repentance is a very sore displeasure, which a man hath in his heart for his sinnes, even because they are the breach of Gods holy Lawes and Commandements, & an offence to God his most mercifull and loving Father which ingendreth in him a true hatred against sinne, and a settled purpose and holy desire to live better in time to come, ordering his life and death by the will of God revealed in his holy word.

Repentance

Dan. 9. 4.

Luke 15. 21.

Prov. 28. 13.

1. Iohn 1. 9.

Psal. 51. 17.

Isa. 57. 15.

Isa. 66. 2.

2. Cor. 7. 10.

Math. 3. 8.

Acts. 25. 20.

Repentance consisteth of foure parts : the first of confession, by which the Prophet *Daniel* saith, *We acknowledge our owne wickednesse. and the wickednes of our fathers, for we have sinned against thee; righteousness therefore belongeth unto thee, but unto us shame and utter confusion.* Father (saith the prodigal childe) *I have sinned against heaven and in thy sight, and am no more worthy to be called thy sonne.* He that covereth his sinnes (saith the wise-man) *shall not prosper, but who so confesseth and forsaketh them, shall have mercy.* If we confesse our sinnes (saith the Apostle) *he is faithfull and inst to forgive us our sinnes, and to cleanse us from all unrighteousnes.*

Secondly, Contrition. *The sacrifices of God* (saith the Prophet) *are a broken spirit; and a contrite heart, O God, thou wilt not despise.* For thus saith the high & loftie one that inhabiteth eternitie, whose name is holy, *I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to revivie the spirit of the humble, and to revivie the heart of the contrite ones.* For all these things hath mine hand made, and all these things have beene (saith the Lord) *but to this man will I looke, even to him that is poore, and of a contrite spirit, & trembleth at my words.* So that this contrition is the bruising of a sinners heart (as it were) to dust and powder, through unfained and deepe griefe conceived of Gods displeasure for sinne; and this is Evangelicall contrition, and is a worke of grace, the beginning of renewed repentance. Therefore the Apostle saith, *Godly sorrow worketh repentance unto salvation not to be repented of.*

The third is faith. For without faith, neither by repentance, nor by any other meanes are we able to please God, neither indeede can there be any true repentance without faith.

The fourth and last point is amendment. To amend, is to redresse and reforme faults; repentance is as the roote, amendment the fruit. *Bring forth therefore fruit* (saith Saint Iohn) *meet for repentance, or answerable to amendment of life.* Repent (saith the Apostle Paul) *and turne to God, and doe works*

works meet for Repentance, so that first there must be a change of the heart from evill to God, by the gift of repentance put into it of God, and then will follow amendment of our lives and manners. We must in our practise soundly mortifie our beloved sinnes, for our beloved sinnes must dye before we dye, or else it will not be well with us. And therefore men must make sure their repentance, and iudge themselves for their sinnes, and then they need not feare Gods condemning them. *For if we would iudge our selves* (saith the Apostle) *we should not be iudged.* If any aske me how they may know when they have attained to this rule? I answer, when they have so long confessed their sinnes in secret to God, that now they can truly say, there is no sinne they knowe by themselves, but they are as desirous to have God give them strength to leave it, as they would have God to shew them grace to forgive it. He hath soundly repented of all sinne, that desireth in his heart to live in no sinne.

1 Cor. 11. 31.

There is no part of Christian religion, of that maine importance, wherein men doe more voluntarily deceive themselves, then commonly they doe in this duty of repentance. In respect whereof it will not be amisse, but very materiaall to deliver, certaine infallible signes, and unseperable fruits, whereby we may assure our selves that we have repented.

The Apostle Saint *Paul* nameth seven fruits, which in some measure alwayes follow, where true amendment goeth before. *Behold* (saith he) *your godly sorrowes, what care* (1) *it hath wrought in you? yea what clearing* (2) *of your selves? yea what indignation* (3) *? yea what feare* (4) *? yea how great desire* (5) *? yea what zeale* (6) *? yea what punishment?* Those then who are true converts, who do unfainedly amend their lives they are not sluggish or secure in sinne, but carefull to redresse what is amisse, not hidrs or excusers of evill, but confessors, and by humble supplication clearing their offences; they are not contented to dwell in wickednesse, but vexed in soule, and full of indignation against themselves

2 Cor. 7. 11.

Psal. 42. 1.

selves for their sinnes committed; they stand in awe and are afraid of Gods iudgements, they desire his favour as the *Hart desireth the water-brookes*, they labour by religious zeale to aproue their lives to God and good men, and they are so farre from favouring their faults, as that they severely punish them upon themselves.

Must then amendment of life yeeld such worthy works and fruites? Is care, clearing, indignation, feare, desire, zeale, and punishment required thereunto? O then to repent can be no light matter, nor trifling labour, which a man may have at commandement, or performe when he listeth; no, no, for much toile and travaile belongeth unto it.

Mat. 27. 51.

Sinne cannot be cast off as an upper garment, the hearts of sinners must suffer an earth-quake within them, and tremble, and rend like the vaile of the Temple, which was rent in twaine from the top to the bottome, and like the earth which did quake, and like the rocks which rent at the yeelding vp of the ghost of our Saviour Christ for our sinnes; so that must torment us at the heart, which delighteth us in our bodyes, that must bee soure to our soules, which was sweete in our lives; wee must chaunge our vices into so many vertues, and so turne to our gracious God, as if never more wee would returne unto sinne. For mourning is in vaine, saith Saint *Augustine*, if we sinne againe. Great sinnes, saith Saint *Ambrose*, *crave great weeping and lamentation; the Angels in heaven sing at this lamentation, neither doth the earth afford any so sweete musicke in the eares of God.* And if wee will purge our selves from the filthinesse of our sinnes, wee must often rince our selves with teares, we must undergoe the agony of repentance, *minge our drinke with weeping, water our couches with teares*, yea the very blood (as it were) of our soules must gush out of our eyes. *O that our head (saith the Prophet) were waters, and our eyes a fountaine of teares that we might weep day & night for our sinnes. O that rivers of waters (saith the Psalmist) would run downe our eyes, because we keepe not the law of God.* We must be grieved be-

Psal. 6. 6.

Jerem. 9. 1.

Psal. 119. 136.

cause

cause wee cannot alwayes be greeved. Repentance is a baptisme of teares, & the greater that our fall hath bin, the greater must be the terrent of our teares. It is naturall to men that their lamentation bee in some sort answerable to their losse. *Naamans* body must bee *seven times washed in water*, and our soules *seventie times seven times* purified by repentance.

Will examples move us to the performance of this dutie? Looke upon repenting *David*, and be hold there are *ashes upon his head, and sack-cloth upon his backe*; hee did not brave it in attire, nor ly streaking upon his bed, with a bare (*Lord helpe me*) in his mouth. Looke upon the repenting *Ninevites*, and behold King and people are strangely humbled; *men and beasts fast and drinke water*, they sat not belching at their boords, saying pardon Sir, and so possit it over. Looke vpon repenting *Magdalen*, and behold, saith *Gregory*) *so many pleasures as she found in her selfe she had abused, so many sacrifices she made of her selfe, she had abused her eyes to wanton lookes, and therefore now she causeth them to over-flow with teares, she had made her lips the weapons of lasciviousnesse, and gates of vanitie, and therefore now she caused them to kisse her Saviours feete, her haire once set out and frizled after the newest fashion, doth shee now make serue instead of a napkin, her precious oyntment that was her wonted perfume, shee now poured upon Christs feete, which her eyes had watred, her haire wiped, her mouth had kissed, so many sinnes, so many sacrifices, such sinnes such sacrifices*: notable examples to teach all their duties. Have you delighted in pride of attire? Put on sack-cloth; have you offended in surfering and drunkennes? Fast and drinke water. Hath your mirth bin immoderate? Weepe and strangle that sinne with the streame of teares. Have you robbed, oppressed, and wronged your brethren? Make restitution with *Zacheus*. No restitution, no attonement. Nay further, revenge that sinne upon your selves, by giving somewhat of your owne. Have you beene uncleane and fleshy livers?

Luk. 7. 37.

Luk. 19. 3.

1 Cor. 9. 27.

Psal. 38. 8.

Luk. 8. 2. 30.

1 Sam. 15. 3.

2 Kings 5. 18.

Exod. 10. 26.

Chastise your bodyes with *Paul*, and keepe it under, and bring it in subiection by all meanes possible; avoid uncleanness, which commonly driveth two at once to the Divell together. Roare with *David* for very grieve of heart and not for one sinne alone, but for all. Christ cast not six divills only, out of the woman, but the seventh also, he left not one of a whole legion: we are not freed till we be freed from all. We must not slay *Amaleck* onely, which is a master-sin, but likewise all his cattell, even all our beloved sinnes, and say unto the divell as *Moses* said unto *Pharaoh*, we will not leave a hoofe behind which may cause desire of returning into *Egypt*. It is not sufficient to pluck out the arrow, but we must apply a plaister to the wound. We must leave off the rotten ragges of *Adam* and be wholly renewed & turne unto our God with a settled purpose ever whilst we live, more and more to amend our lives.

Luke 22. 62.

Hast thou failed in thy faith, and repented? Behold Gods mercy to repenting *Peter*.

Luke 23. 40.

Hast thou robbed thy neighbour and repented? Behold Gods mercy to the repenting theeſe.

Luke 19. 8.

Hast thou couetuously gained and repented? Behold Gods mercy to repenting *Zachens*.

Luke 7. 37.

Hast thou burned in uncleane lust, and repented? Behold Gods mercie to repenting *Magdalen*.

2 Sam. 12. 13.

Hast thou committed adultery, and repented? Behold Gods mercy to repenting *David*.

Psal. 136. 2.

Vnto the repenting person he giveth a soft heart, for his mercy endureth for ever. He sendeth the comfort of his holy spirit, for his mercy indureth for ever. He giveth peace of conscience, for his mercy endureth. And bestoweth on them the ioyes of Heaven, for his mercy endureth for ever.

We must repēt instantly & continually without any delay. God will not permit us to give the prime daies to the divel, & the dog daies to him, to poure out our wine to the world, and to serve him with the dregges. We may not repent by qualmes and starts, but goe through stich. We must follow
repentance

repentance as the widdow in the Gospell did her suite, and keepe our hold as *Jacob* did in wrestling. Amend to day, amend to morrow, runne on not for a time, but even our whole time with a continued act; moderately at the first time, constantly in the midst, and cheerefully to the end. All the trees in Gods orchard must bee Palmes, and Cedars; Palmes, which bring forth fruit betimes, and Cedars, whole fruit lasteth very long.

Luke 18.4.

Gen. 3.2.6.

And let us consider well the manifold dangers which follow the want either of speede, or continuance in repentance. First our lives of all things are most uncertaine, as we have at large observed in the first division.

The foolish Virgins supposed the Bridegroome would not come like a bat in the night; there is time enough (saied they) to repent, what needs all this hast? But poore fooles they were excluded. Many thousands are now (no doubt) in hell, who purposed in time to have repented; but being prevented by death, are fallen into the burning lake there to be tormented for ever. Therefore let us esteem it as an imminent danger to live in that estate, wherein we would be loath that death might finde us.

Matth. 25.6.

Secondly bad customes are dangerous, and greatly to be feared. Hee that from his youth hath lived wickedly, in his old age shall have sinne in his bones, *his bones* (saith *Iob*) *are full of the sinnes of his youth, which shall ly downe with him in the dust.* Sinnes are not like diseases in the body, the older the sorer; but (saith Saint *Augustine*) the older the sweeter, and yet the more toothsome the more troublesome. The Disciples of Christ could not cast out a foule spirit that had remained in one from his childhood; he that hath had long possession will plead prescription; a custome long retained is not quickly changed; and therefore it is very dangerous not to repent before we can sin no more.

Iob. 20.11.

Mark. 9.18.21.

Thirdly, we must remember that the longer we continue in sinne without repentance, the further we runne from God. And there is no great likelihood that hee that hath beene

Ezra. 10. 13.

Eccle. 12. 1.

Eccle. 12. 3. 4.

Mat. 25. 10. 13.

Exod. 22. 29.

Levit. 23. 10.

running from God forty, fiftie, or perhaps three or fourescore yeares together, and with the prodigall runneth into a farre Countrey, can returne againe in the space of six dayes, six houres, six minutes; for it may be his sicknes (unto which time he deferreth his repentance) will not be so long as the shortest of these times, how then is it possible to turne in time to our God by repentance? Neither is this a worke of one day or two, as it is laid in the book of *Ezra* in another case. *Salomon* giveth a young man counsell to remember his Creator in the dayes of his youth, hardly to begin repentance, that is, in the prime and bud of his life, while he is fresh and gallant, and not to tarry till the dead winter of age cause his buds to fade, and leafe to fall, or till the brawne of his strong armes fall away, or till the keepers of the house (the hands which defend the body) tremble, or till every thing bee a burthen, seeing even then the grasse-hopper shall bee a burthen, or till they wax darke (the eyes) that looke out at the windowes, or till the grinders cease, that is, his teeth fall out of his head, or till the doores of his lippes bee shut, and iawes fallen, or till the daughers of singing (the eares) be abused, being not able any longer to heare the voice or sound of instruments, or till it bee too late to knocke, when the Lords doore is made fast, and there shall bee no more opening.

And lest this young man should thinke the terme of his age (which *Salomon* calls the evill day or time) to be the most convenient time and terme of beginning repentance, in the verses following he brings the old man, deafe, blinde, lame, short-minded, full of aches and diseases in his body, trembling upon his staffe, his lippes and hands shaking, without memorie, and almost robbed of his senses, as if he should say: looke my sonne, is this man fit to learne or repent, who cannot heare, speake, see, goe, nor remember? Thus *Salomon* schooleth his young man.

Further, God requiring the first borne for his offering, and the first frutes for his service, doth (no doubt) require the

the

the prime and maiden-head of every mans worke, and that we should repent betimes, and serve him with our first and best meanes.

It is for young men to beleeve. And therefore the ordinary Creede (which is both for young & old) saith *I do beleeve*. In the Leviticall temple, there was a morning offering as well as an evening sacrifice. And when the *Angell* of the Covenant *stirreth the poole*, that is, offereth salvation, not he that is oldest, but *he that steppes in first* (young or old) *is healed*.

John. 5. 2.

Some say, that youth must have a time, but Christians must redeeme the whole, both of youth and yeares. For here God will not be satisfied with *the first fruites*, as in the Legall Priest-hood, but must have the whole crop of time offered to him in his service, and performance of his commandements. *Elsha* could say to his servant, *is this a time to take rewards?* And amidst the pangs of death, is this a time to thinke of amenment of life?

Eph. 5. 16.
Colos. 4. 5.

Againe, let us remember that in time of sicknesse wee thinke most vpon that which wee most feele. Death doth besiege us, sinne affrighteth vs, our wifes grieve vs, our children with-draw vs, being many wayes distracted, how shall we then repent and amend? Being then at the weakest; how can we resist *Sathan*, who is then at the strongest? Our repentance then will be late repentance; and late repentance is never or very seldome true repentance; according to this saying, *sera paenitentia raro est vera, sed vera paenitentia nunquam est sera*; late repentance is seldome true, but true repentance is never too late. Also those repentances that men frame to themselves at the last houre, are but false conceptions, that come not to bearing, for in such repentance men forsake not their sinnes, but their sinnes forsake them. It will be too late to come to the bay when the ship is launched, too late to transplant trees when they be many yeares growne, too late to season flesh when it crawleth with wormes, too late to mend a house when it is on fire, so stands the

31. 2. 8. 10. 11.

case with him that hath lived long in sinne without repentance.

Such as by their prophanesse, doe wilfully refuse the offer of Gods mercy, and doe preferre their pleasures and profits before, may ruine so farre, that all the meanes they can use shall never obtaine mercy at the hands of God. I say as there is a time in the which the Lord will wooe us, yea he sends his Ministers to intreat us, he will chide and expostulate the matter with us, why we wil not accept of his mercy. *O Ephraim* (saith the Lord) *what shall I doe unto thee, O Iuda what shall I doe unto thee?* So there is and will be a time that after the refusing of grace, and contemning of mercy offered, the Lord will shut up and bolt the gate of mercy, so as he will not be intreated at our hands any more. This is proved unto us by the Prophet *David* in one of his Psalmes, where he exhortes the people that they will take and accept the time the Lord offers them, lest it come to passe by their contempt, and refusing the time of grace, the Lord cast them off and reiect them.

I deny not, but that in respect of us, till God hath manifested his will, there is hope; but in respect of Gods secret decree, the time of Gods mercy may bee out even during this life; therefore when mercy is offered, wee must take heed we wilfully contemne it not, lest we provoke the Lord to be gone, and utterly to reiect us.

One of the most feareful signes of a Cast-away is to dely and put off the Lords gracious offer of mercy; as we reade of *Pharaoh*, who when *Moses* offered himsele to pray to the Lord for him, he put it off till the next morrow; so hee that hath the graces and mercies of God offerd him to day, and puts them off from his youth to his age, and from his old dayes till his death bed, may justly feare an vtter reiecti-on, even then when he hopes for most comfort.

And as it is most certaine, that after death teares are fruitlesse, repentance unprofitable, as after death no mercy is to be expected, nothing but misery, nothing but wrath, so is

Hos. 6. 4.

Psal. 95. 7, 8.

Exod. 8. 9. 10.

it doubtfull and very dangerous, that our sighes, teares, and groanes, are of little force at the very neere approach of death, whether by age, extemities of disease or otherwise. For at that time when our powers are distracted or spent, when we live struggling or paining under the arrest of death, when no part is free eyther from the sence or feare of his cruell gripe, we may well be said to be in death, or at leastwise in such a condition or state that doth lesse participate of life then death. And therefore at the least it is doubtfull that at that time we shall not remember God, and that our repentance shall come too late.

What a shame is it that the children of this world are wiser in their kind, then the children of light? A good husband will repaire his house while the weather is faire, and not deferre till winter doth rise. A carefull pilot will furnish his shippe while the Seas are calme, and not stay untill tempests doe rage. The traveller will take his time in his journey, and will hasten when he sees night approach, lest darknesse overtake him. The Smith will strike while the iron is hot, lest it coole upon him: and so he lose his labour. The Marriner will not let the tide passe him, for (as the common proverbe is) the time and tide tarry for no man. The Lawyer will take the terme, because he knoweth that it being ended, his clients will be gone. So we ought to make every day the day of our terme, and a provident man will repent him of his sinnes in the seasonable time of health and strength, and not protrae till he be in the very armes and the imbrace-ment of death; when many occasions may cut from him either his minde or power, or time to repent. For we have iust cause to feare, that if we would not when we might, we shall not be able when we would, and that by our will to do evill, we may happily lose the power to doe well. Thy very tongue will condemne thee in thy trade: if thou trust a man with thy wares, thou wilt require a bill or bond, saying, all men are mortall, and at lesse then an houres warning. But let the Preacher exhort thee to accept of the gracious time

of the Lord, and put thee in minde that thy life, as a vapour, is soone gone, yet thou wilt not beleeve him, but so lead thy life in sinne, as if thou hadst the same in fee farme.

And to thee that callest thy neighbours, friends and companions to Cards, Dice, or any such pastime, saying, come let us goe passe the time away. Is time so slow that it must be driven? I tell thee there are at this day many thousands in hell, who if they had many kingdoms, would gladly give them all, for one houre of that time, whereof thou hast many, not to passe it away and drive it from them, but in hope to recover that which thou dost most gracelesly contemne.

Alas, who dares trust to the broken reed of extreame sicknesse or age, bruised by originall, but altogether broken by our actual sinnes. We have good cause not to trust to this deferring of time, and late repentance. For if *Esa* could not *finde repentance albeit he sought it with teares*; how may we with good reason suspect our extreame late seeking for repentance? Not because true repentance can ever bee too late, but because late repentance is seldome true, (as wee have already heard) *Et sera raro seria, that which is late is seldome lively*, as proceeding rather from feare, then from love, from necessitie, then from willingnesse, and desire, rather outwardly pretended, then with the heart intended.

We all of us in our iolitic, thinke we may doe what we list, and so long as God forbearcs to punish, we will never forbearc to sinne, but still deferre the time of repentance. But God grant we may remember and lay to our hearts, what that good Father Saint *Augustine* saith, *Nihil est infelicius &c. Nothing is more unfortunate then the felicitie of sinners, whereby their penall impietie is nourished, and their malice strengthened and increased. When God doth suffer sinners to prosper then his indignation is the greater toward them* saith that Father *and when he leaveth them unpunished, then he punisheth them most of all.*

For the further pressing of this doctrine on our consciences, let us observe some places of Scripture. And first let us see what the Lord saith to such as despise wisdomes call; being of thre sorts, viz.

The first that like fooles content themselves with ignorance.

The second, that scoffe at the Lords offer by his servants.

The third which are carried away by their owne lusts.

Because I have called, and yee refused, I have stretched out my hand, and none would regard, and then they shall call upon mee, but I will not answer; they shall seeke me early, but shall not finde me. Noting to us, that as they did refuse the time in which he called so they should call in hope of mercy, but finde none. The like we reade how the Prophet *Esay* calling *Ierusalem* to repentance in sack-cloth and ashes for their sinnes; *shee fell to sporting and feasting, despising the Lords message, and offer of grace by his Prophet*; what came of it?

Prov. 1. 24. 28.

You may reade presently, that their contempt comming to the Lords eares, he doth answer. *Surely this iniquitie shall not bee purged from you till you die* (saith the Lord of Hostes) giving them to understand, that seeing they set so light by the admonitions of the Prophet; there should be left them no time to repent in, till he had destroyed them.

Esay 22. 12. 13.

But of all the places of Scripture for this purpose, let us see what the Lord saith to *Ierusalem* by his Prophet, *Ezechiel*. *Because* (saith he) *I would have purged thee, and thou wast not purged, thou shalt not be purged, till I have caused my wrath to ligh upon thee.* Marke this place well, which may terrifie our hearts, (if wee carry not the hearts of Tygers) in which the Lord testifies not onely to them, but to us, then when by all kinde meanes and loving allurements, he offereth his favour, and we obstinately refuse it, let us be sure, then when wee would have mercy and favour from him, though wee begge it, crying and howling, he will deny us. For there is a time set in which we may repent, but being despised and outrun, there is after no houre to obtaine mercy. The reasons whereof are specially three. viz.

Ezech. 4. 3.

The

The first taken from God, who, because it proceedes from his love to offer mercy, it must needs stand with his iustice to punish the wilfull contempt of it, with a perpetuall denial of mercy.

The second from Sathan, who by contemning and neglecting the Lords gracious offer of mercy, gets great advantage of us, and hereby makes a way for such sinnes as hardly in time we can repent us of.

The third is from the nature of this sinne which hatcheth three horrible sinnes; for delay breeds custome, custome breeds securitie, and securitie breeds impenitencie. A drunkard, we see, is more easily reclaymed from that sinne at the first, then when he hath gotten the custome of it; and so it is of all other sinnes. And hence it is that the Lord by his Prophet doth note it a thing impossible in respect of humane power to leave those sinnes which are custumably committed, saying. *Can the black-moore change his skin, or the Leopard his spots, then may yee also doe good, that are accustomed to doe evil.*

Jerem. 13. 23.

Oh beloved, let us take heede of despising the Lords kind offer of mercy, *lest hee bee angry, and so wee perriish in his wrath.* For which cause let us call to remembrance these foure motives to move us to accept of the time of grace, this acceptable day of salvation. *viz.*

Psalm. 13.

2 Cor. 6. 2.

First, how mercifull the Lord hath beene to us, who might have cut off our time in our youth, in which it may be wee were unthriftie, or in the midst of some grievous sinne that we committed heretofore, or of late daies, and so have sent us to hell.

Secondly, consider how many good motions of his holy spirit we have let slip, and made light accompt of, and sent him away from us with griefe, which it may be we shall never enioy againe.

Thirdly call to thy minde how hee hath this day offered thee his Maiesties gracious pardon upon thy willing accepting of it, which for ought that either I or thou know, he will

will never offer againe unto thee.

Fourthly consider that as the Lord hath given thee a time, so he hath given thee thy senses, thy wittes, thy memory, which hee hath deprived others of, and may thee also, for ought thou knowest, because thou hast made no better use of them for his glory and thy owne Salvation. Therefore say, Lord turne me unto thee, and deliver my soule, enlighten my understanding from this grosse darknesse, free my desires from these iron chaines, from these massie fetters of sinne, that I may turne unto thee in the seasonable time of health and strength; and not deferre the great and waightie worke of my repentance, untill either by long custome of sin, or by debility of body or minde or both, I shall not be able to thinke upon thee.

But some will object, what is there no hope of salvation for him that repenteth at the last houre? Answer. I will not say (saith Saint *Augustine*) he shall be saved, I will not say he shall be dāned. You will say, the theefe was saved at the very last cast of life, or some short time before he departed from the crosse to paradise. Answer. I confesse that the scripture speaketh of such a one crucified at the right hand of the son of God, who craving with faith mercy to salvation, received this answer, *to day shalt thou be with me in parradise*. He was called at the eleventh houre at the poynt of the twelwe, when he was now dying and drawing on; and therefore his conversion was altogether miraculous and extraordinary. And there was a speciall reason why our Saviour Christ would have him to be then called; that while he was in suffering he might shew forth the vertue of his passion, that all that saw the one, might also acknowledge the other. Now it is not good for any man to make an ordinary rule of an extraordinary exmple, and besides the scripture speakes but of one that was so saved; and it speakes of another in that very place, and at that very instant that was dāned. And hereupon a father saith, we reade of one, that no man should despaire, and but of one that no man should presume.

Luke 23. 43.

And

And upon this also *Origen* writeth thus, there is no mā hath caule to despaire of pardon, seeing Christ said unto the theefe verily this day thou shalt be with me in paradise, and yet may not too much presume of pardon, because Christ said not verily this day shall yee be with me in paradize.

This example therefore is a medicine onely against desperation, and no cloake for sinne. And therefore let us remember before we sinne, that Christ pardoned not the multitude, and thereby feare his iustice, and after wee have sinned, let us remember that Christ pardoned the theefe; and so hope for mercy. *Et si poenitentia est sera, tamen indulgentia non est sera.* Saith *Lombart*: Gods mercy is above onr misery, and an evening sacrifice is accepted by him; & yet on the other side we never reade that Christ cured one blind man often, that he healed the same lepers divers times, that he raised *Lazarus* twice. Marke well (saith one) what I say, that a man which repenteth not but at his latter end shall be damned; I doe not say so, what then doe I say? He shall be saved? No. What then doe I say? I say I know not, I say I presume not, I promise not, will thou then deliver thy selfe out of this doubt? Wilt thou escape this dangerous poynt? Repent thou then whilst thou art whole, for if thou repent whilst thou art in health, whensoever the last day of all cometh upon thee thou art safe, for that thou didst repent in that time when thou mightest yet have sinned: but if thou wilt repent when thou canst sinne no longer, thou leavest not sinne but sinne leaveth thee. One being demaunded when it was time to repent, answered, one day before our Death; but when it was replied, that no man knew that day; he said, begin then to day, for feare of sayling; and boast not of to morrow, for thou knowest not what a day may bring forth: many pretend to mend all in time, and this time is so deferred from day to day untill God (in whose hands onely all times consist) doth shut them out of all time and send them to paines eternall without time, for that they abuse the speciall benefit of time in this world.

Again

Againe concerning those which post off their repentance till age, sicknesse, or Death; of these there are specially two sorts. *viz.*

The first sort are such as plead the sweete Promises of the Gospell, as namely these. *At what time soever a sinner doth repent &c. Come unto me all yee that labour and are heavie laden, and I will refresh you.* Answer. True it is, and most true, but to whom are these promises made, and to what sinners? They are made to all repentant sinners that turne to the Lord withall their hearts, but thou art an unrepentant wretch and continuest in thy sinnes, therefore those comfortable promises belong not unto thee. And what sinners doth he bid come unto him? Those *that be weary and heavie laden*, that is, whose sins pinch and wound them at the very heart, and withall desire to be eased of the burthen of them. Therefore take not occasion to presume of the promises of the Gospell; for unlesse thou turne from thy evill wayes, and repent of thy sinnes, they belong nothing at all unto thee. I know the Gospell is a booke of mercy, I know that in the Prophets there are many aspersions of mercy; I know that *out of the eater comes meate, and out of the strong comes sweetnesse*, and that in the ten commandements (which be the administrations of death) there is made expresse mention of mercy, *I will have mercy upon thousands*: yea, the very first words of them are the covenant of grace, *I am the Lord thy God*: yet, if every leafe and every line, and every word in the Bible were nothing but mercy, mercy: yet nothing availes the presumptuous sinner that lies rotting in his iniquities; *Oh but he is mercifull, gracious, slow to anger, abundant in goodnesse and truth, reserving mercy for thousands, forgiving iniquitie, transgression, and sinne*: is not here mercy mentioned nine or ten times together? It is, but read on the very next words, *and not making the wicked innocent, visiting the iniquity of the Fathers upon the children, and upon childrens children unto the third and fourth generation*: Is not this the terrible voice of justice? But stay, in the 136.

Ezech. 18. 21.
Mat. 11. 28

Psal.

Pfal. there is nothing but his mercy indureth for ever, which is the foote of the Psal. and is found six and twenty times in 26. verses, yet harke what a ratling thunder-clappe is heere, and overthrew *Pharaoh* and his host in the red sea, and smote great Kinges, and slew mightie Kings &c.

The second sort are such, that by hearing and reading of the story of *Lots* drunkennes, of *Dauids* adultery, of *Peters* deniall, doe thereby blesse themselves, and strengthen and comfort their hearts, yea they have learned to alleadge them as examples to extenuate their sinnes, and to presume that they shall find the like mercy. Am I a Drunkard? (saith one) so was that good man *Lot*. Am I an Adulterer? (saith another) so was *David*, a man after Gods owne heart. Am I a swearer, a forswearer, a curser, a denyer of Christ? So was the holy Apostle Saint *Peter*. Shall I despaire of saluatiō, saith the wicked persister in sinne, and I read that the theefe repented on the crosse, and found mercy at the last houre? O vile wretches, who hath bewitched you to pervert Gods word to your destruction? It is as much as to poyson the soule. Looke on their repentance. *Lot* fell of infirmitie, and no doubt repented with much griefe; yet looke upon Gods iudgement upon that incestuous seede. Looke upon *Danid*. Read the 38. Psalme, it made him goe crooked, his sinnes were as fire in his bones; he had not a good day to his death, but the griefe of his sinnes made him to roare out; thou wouldst be loath to buy thy sinne so deare as he did. Looke upon *Peter* who wept for his sinnes most bitterly. And as for the example of the theefe (as we have heard already, and cannot heare to often) seeing it is so often objected and urged; the Lord knocketh but once by one sermon, and he repented, but thou hast heard many sermons crying and calling unto thee, and yet thou hast not repented; and this is (as wee have heard) an extraordinary example, and thereof not the like in all the scripture againe; and the Lord hath set out but one, and yet one, that no man should despaire, and yet that no man should presume by this one example, for what man will

spurre

Psal. 38.

Mat. 26. 75.

spurre his Asse till he speake, because *Balaam* did so, and yet one, that no man should despaire, but to know that God is able to call home at the last houre. And by this he did declare the riches of his mercy to all such as haue grace to turne unto him; where contrary we see, many thousands of those, who hauing deferred their repentance, haue beene taken away in their sinnes, and died impenitent. But this example is for all penitent sinners, who upon their hearty repentance may assure themselues that the Lord will receiue them to mercy. Now if thou canst promise to thy selfe the same repentance and faith in Christ, that he had, then maist thou promise thy selfe the same felicitie which he now enioyes.

S. *Ambrose* cales the history of this man, *pulcherrimum affectanda conuersionis exemplum*, a most godly example to moue men to turne to God, But looke thou on his fellow, who had no grace to repent, and who hangs as an example to all impenitent wretches to looke upon, that they despise not the mercy of God, nor reiect his call by his messengers and Ministers, lest it come to passe, that when they would repent they cannot.

To thee then that art priuie, thou hast had many cales, many offers of grace, yea that hast seene the painfull and faithfull Preachers of Gods holy Word & Sacraments. spend their wits, their strength, yea overspend themselves for thy good, what diuell hath bewitched thee to poss off all, and willingly to cast away thy selfe?

To thee therefore, that dost strengthen thy selfe in thy sinnes upon presumption of mercy to others, I referre thee to the words that the Lord himselfe speakes in *Deuteronomie*. He that when he heareth the words of this curse, blesseth himselfe in his heart saying, I shall haue peace, though I walke according to the stubbornnesse of my owne heart, thus adding drunkenesse to thirst, the Lord will not spare him, nor be mercifull unto him, but the wrath of the Lord and his ieaousie shall smooke against that man, and all the curses that are written in this booke shall light upon him, and the Lord shall blot out his

Num. 22. 28.

Deut. 29. 19, 20

name from under heaven. Besides this place, there are many others in the Scriptures against those that strengthen their hearts in their sinnes. If you presume that a Lord Lord will serve the turne at the close of your life, it is nothing else but *Infidelis fiducia*, a faithlesse confidence; as Saint Bernard calls it.

Mat. 20. 1. &c.

Againe, by that parable in the Gospell of the Labourers, that were called into the Vineyard at severall houres in the day, doe many wicked men take great incouragement to neglect the time of their calling, & repentance, because they that were called in the last houre were accepted, and rewarded equally with those, which came in the first houre of the day. But shew me which of those labourers, being called, did refuse to come. It seemeth rather unto me, that hereby they should learne without delay to repent, when they are called to repēt, at what time soever it be, for he is not bound to us, but we to him. Hee that saith, *when the wicked man*

Ezech. 18. 27.

turneth from his wickednesse that he hath committed, and doth that which is lawfull and right, shall save his soule alive, doth

Lam. 3. 27.

say also. It is good for a man that he beare the yoke in his youth: for old age is like to flint, you may breake it before you can

Eccles. 12. 1.

soften it. In youth sinnes are few and feeble, but by continuance they grow to be as strong as Giants, and increase into mightie armies. And where Salomon said before to the young man, Remember thy Creator in the dayes of thy youth; in the same verse hee also sheweth the reason of the same, and therefore saith Before thy evill dayes come, & yeares approach, wherein thou shalt say, I have no pleasure in them. These are the reasons for which Salomon would have his young man not to put off in the age of youth (which is most prime, and teachable) the remembrance of his Creator, and his repentance; and they are taken from the many infirmities and withdrawings that are to be found in old age, when youth is abused: As much as if Salomon should have said; Well, my sonne, thou art now young, lustie and active, of good apprehension and sharpe conceit, indued with fresh and strong faculties

faculties of wit and remembrance, thy feet are nimble, thy sight is good, and thy hearing perfect, now therefore serve God, and repent, whiles thou mayest; the time will come, when thou wilt be old, weake, and sickly, dull in apprehending, and of bad capacitie and remembrance, without good legges to bring thee to Church, without a good eare to heare at Church, and either without eyes, or darke-sited, and not able to read long, nor to see a good letter, but throw spectacles. Then it will bee to late to doe any good service to God thy Creator. This I take to bee the Wise-mans meaning in these words; which teacheth us that old age is no fit time wherein to begin repentance and godliness, when the greene and fresh age of youth hath beene consumed in vanities.

The Israelites are complained of by the Lord in *Malachi*, that they offered the blinde for sacrifice, and the lame and sicke for a hallowed thing. *And if you offer the blind for sacrifice, is it not euill? & if yee offer the lame and sicke, is it not euill? Offer it now unto the Governor, wil he be pleased with thee? or accept of thy person? saith the Lord of Hostes.* He that would not have a beast (while he had no eyes) in his service, would have thee, while thou hast eyes, to serve him; the sicke and the lame were no good offerings then, as being forbidden in the Law, and be they good ware now in the sicke and lame body of a man, that hath desperately put off his repentance and turning to God, till he can neither draw winde nor legge? *Moses* knew this, and therefore bore this burden young, & whiles his legges were able to beare him; for the text saith, That when he was come to age, he refused to be called the son of *Pharaoh*, daughter, that is, would not live in delicacies, while he had strength to live unto God. *Ioseph* also in his beautie, and faire person, turned his backe to his tempting Mistrresse, and his face to the Lord, hee would not put off to serve God till old age had made wrinkles in his faire face, and his skinne withered. *Iosiah*, a good King, in the eight yeere of his raigne, and sixteenth of his age (when

Mal. 1. 8.

Lev. 22. 20.

Heb. 11. 24.

Gen. 39. 10. 12.

2 Cro. 34. 3.
4. 5. 6.

he was yet a childe) began to seeke after his God, the God of David his Father, and in the twelfth yeere of his raigne, and twentieth of his age, made a famous reformation. What? So soone and so yong? So saith the Scripture; and so it was without controverſie. For Gods children take the good dayes of youth for good duties, and not the evill dayes of sickly and saplesſe old age, as commonly the children of the world doe. *Samuel* served God in his minoritie, and grew in spirit, as he shot up in yeares; he was a good man, and the better, because a good yong man. And *Timothy* from a child did know the holy Scriptures, as the Apostle Saint Paul witnesſeth for him.

1 Sam. 3. 19.

2 Tim. 3. 15.

The reasons why we must thus begin to repent betimes, are these. viz.

First, repentance, as it can never come too soone, where sinne is gone before, so it must needs with much adoe, and not without some speciall worke of God, overtake so many sinnes of youth and manhood, so farre, and much before it.

Secondly, old age is full of wearinesse and trouble, and where we have elbowroome in youth, we cannot turne us in old age; perhaps we shall neither heare, nor see, nor goe, nor sit, without paine and torment in all parts; and is this (say you) a fit condition of life, and time of age to serve God in. But say that the forcible working of the holy Spirit, like a great gale of winde, be able to blow thee home on the sodaine, yet art thou not sure to have it. And doest thou thinke, seeing thou wilt not repent and know God in youth, that hee will know thee at these yeares, and in this case and state? And wilt thou bestow on Satan the beauty, strength and freshnesse of youth, & offer to God the wrinkles, weaknesse, and foule heiv of old age? or when thou hast given away the flower of thy youth to Gods enemy, wilt thou offer to God (who will have the first, and deserves the best) the dregges and leavings? To all such I say, if you wil not know God in your youth, hee will never know thee, (for ought

ought that thou knowest) when thou art gray-headed. If (as hath beene said) thou wilt not give him the young and sound, and that which is without blemish, he wil never take in good part the old and sicke, and evill favoured, which no man will give to his friend, nor dare offer to his Prince. If thou wilt not, when thou art quick-witted, when thou art come to the yeares of dotage, he will not. If thou wilt not heare him in his day, thou shalt cry in thy day, that is, in the evill day, and shalt not be heard. Yea God hath told thee (as we have said before) *Because I have called, and you refused, you shall call upon me, and I will not answer you.* A dolefull and heavy doome for a dying man. It is too late to sow, when thy fruite should be in, and no time to leave sinne, when sin must leave thee.

Prov 1.24.28.

Dives prayed, but was not heard, Esau wept, but was not pittied. The foolish Virgins knocked, but were denied. By which fearefull examples it appeareth, that it will be too late to call for mercy after this life, when the gates of mercie will be shut up, and repentance comes too late. For if wee through our negligence and carelessnesse overslip this opportunitie, which the Lord in mercy offereth us, we cannot recover it afterward, although wee seeke it with teares; which we find truly verified by the fore-alledged fearefull examples. *For your iniquities have separated betweene you and your God, and your sinnes have hid his face from you, that hee will not heare.* It is therefore the surest and safest way, and better by many degrees, for the salvation of our soules, to leave our sinnes now in our youth, and now to repent in our health, then hereafter (alas!) when it may be too late.

Luke 16.24.

Heb. 12.17.

Mat. 25.11.12.

But if young men will say it is too hard for them to repent now, and therefore they wil' repent when they be old; this is a foolish saying: For say I were commanded upon paine of death to pull up a young oake of twentie yeares growth, and I finding him hard to pull up should I come away and say hee is so fast in the ground that I cannot get him up, but doe let him alone Twentie yeares

Esay 59.2.

more and then say I will pull him up ? would not all wise men laugh at me and say I were worthy to die ? For if it were hard for me to pull him up now , it would be harder to get him up when hee had taken deeper roote in the earth. So if it be hard for youth to repent and pull up this plant of sinne , it will bee harder for us in our old age to repent and pull up this old tree of sinne. There is no wise man that will delay the pulling up of this plant of sinne till his old age , when hee will bee deeper rooted in his heart ; seeing there is such a great penalty set upon him if hee doth not pull it up , not of Death onely , but of eternall damnation ; and if it bee hard for young men now to repent , then it will bee harder when they bee olde , as I will make it plaine by another similitude.

Say there were a bushell of stones put in a sacke , and I commaunded to carry them to the toppe of a hill being a mile hence , and if I did not carry them thither , I should loose my head ; now after this charge given I take up these stones upon my backe , and then I feele them heaue and an hard taske to doe and cast them downe againe , and come every day and put in more stones untill I had filled up the sacke. Is it likely (thinke you) that I should carry them better when the sacke was full , seeing it was so heaue when there was but a bushell in it ? Would not every wise man laugh at mee that should either see or heare of it ? For if it were hard for mee to beare a bushell , it would bee much more hard , nay almost impossible to beare foure. To apply this to our selues. It is hard for you to beare a bushell of sinnes a mile , that is , till you have faith in Christ that he may ease you : yet will you bee so foolish to cast downe the sacke and put in every day more stones of sinne till you have filled foure bushells ? If it were hard for you to beare one bushell of sinne (to speake according to the similitude) it will bee harder to beare

beare foure, nay almost impossible, and therefore all wise men may laugh at you, to heare you deferre your repentance till olde age, when your strength will faile you, but they have more cause if it were possible to weepe rivers of teares, to see how the divell hath blinded the eyes of the world, to make them beleieve they may repent when they bee oide (and yet they confesse, it is to hard a worke for them in the prime of their health and strength) when woefull experience proveth the contrarie. As those who being dived in the bottome of some deepe water, doe not feele the waight of that which is above them, whereas if they were pulled out of the waters, they would bee overwhelmed with the burden of one tunne. So those who are deeply plunged in the gulph of sinne, doe not feele the waight of this intollerable burthen of sinne, but if once they come out of their sinnes by true and unfained repentance, the waight of some few of them would presse them downe unto the gates of hell, if they bee not supported and freed from this burthen by Christ.

Math. II. 28

The holy Ghost in the Scriptures poynteth us to the present time, and exhorteth us to make that the time of our repentance; and upon this Theme many of the holy men of God spend their Sermons. Looke in *Esay*, *Jeremie* and the rest, and you shall ever finde that they beate upon this present time. *Now turne unto the Lord; now whiles it is called to day; to day if yee will heare his voyce, this is the accepted time;* and therefore wee may not come for it many yeeres hence, being promised to day.

*Esay. 55.
Ier. 35.
Heb. 3.
Psalm. 95.
Ioc. 2.*

Iniquitie did then abound (as now it doth) and procrastination was ever dangerous, and therefore they indged no doctrine so fitte, as often to urge repentance without all delay.

So that now even now is the time of repentance, even now whilst he calleth, now whilst he speaketh, now whilst

Luke 15. 7.

hee knocketh, now let us take up this day, and make it the ioyfull day of our repentance. *For ioy shall be in heaven,* (saith our Saviour in the Gospell) *over one sinner that repenteth.* Therefore let us now say, this shall be my day of repentance, I will deferre it no longer; and so let us repent from day to day, even to our dying day; and then whosoever shall continue so repenting to the end, hee shall surely and undoubtedly be saved.

Mat. 24. 13.

Now for conclution of this dutie of repentance, marke heere how happily we fall upon repentance; God grant repentance to fall upon us. It is a grace (when it falls upon a sinfull soule) that makes the Devils murmur, and vex themselves in hell, and the good Angels reioyce in heaven.

Luke. 15.

This is that which makes the eternall Wisdome content to forget our iniquities, and to remember them no more, then if they had never beene; and this is *Magna spongia* (as Saint *Augustine* calles it) the great sponge that wipes them all away out of the sight of God: this speakes to mercy to seporate our sinnes from the face of God, to binde them up in bundles, and drowne them in the sea of oblivion, this is that mourning Master, that is never without good attendants, teares of contrition, prayers for remission, and purposes of amended life. This makes *Mary Magdalen* of a sinner, a Saint: *Zacheus* of an extortioner, charitable; and of persecuting *Saul*, a Professing *Paul*. Repentance is the *Supersedeas* that dischargeth all bonds of sinne. Behold the office of repentance, shee standeth at the doore, and offers her loving service; entertaine mee, and I will unloade thy heart of that evill poyson, and returne it to thee empty, though it were full to the brimme. *Peccasti? poenitere; mil-lies peccasti? millies poenitere; mil-lies poenitet? adhuc etiam poenitere:* Hast thou sinned? repent; hast thou a thousand times sinned? why then a thousand times repent: hast thou repented a thousand times? I say dispaire not, but still betake thy selfe to repentance.

If you welcome repentance, knocking at your doore, from
God

God, it shall knocke at Gods doore of mercy for you. It askes of you amendment, of God forgiveness. Receive it therefore and embrace it.

The fourth dutie is to die in prayer; for when it shall please God in the weaknesse of our bodies, to give us a remembrance of our mortalitie and our end: let us pray to God for grace, that we may spend the time of our sicknesse in reading Gods word and comfortable bookes, in Godly conference, in holy meditation, and in fervent prayer to the Lord: first for patience in thy sicknesse: secondly, for comfort in Christ Iesus: thirdly, for strength in his mercy: and fourthly, for deliverance at his good pleasure; yea endeavour as much as thou canst to die praying. For when thou art in the depths of miseries, and as it were at the gates of Death, there is a depth of Gods mercy, who is ready to heare and helpe thee: for misery must call upon mercy, and Prayer is the chiefest thing that a man may present God withall. For by prayer we are oftentimes in spirit (with the blessed Apostle) *rapt up into the third heavens*, where we that are otherwise but wormes, walke with the blessed Angels, and even continually to our very end, talke familiarly with our God. And hence it is, that holy men and women in former times could never have enough of this exercise.

2 Cor. 12. 2.

Nazianzen in his Epitaph for his sister *Gorgonia*, writeth that shee was so given to prayer, that her knees seemed to cleave unto the earth, and to grow to the very ground, by reason of her continuance in prayer.

Gregorie in his Dialogues writeth, that his Aunt *Trafilla* being dead, was found to have her elbowes as hard as horne, which hardnesse shee gate by leaning to a deske, on which shee used to pray.

Eusebius in his Historie, writeth, that *James* the brother of our Lord, had knees as hard as Camels knees, benumbed and bereaved of all sense and feeling, by reason of his continuall kneeling in prayer.

Hierom, in the life of *Paul* the Ermit, writeth that he was found

found dead kneeling upon his knees, holding up his hands, lifting up his eyes, so that the very dead corps seemed yet to live, and by a kind of religious gesture to pray still unto God. O how blessed was that soule without the body, when as that body without the soule seemed so devout!

O would to God that we likewise might be so happie, so blessed as this holy man was, that we might depart hence in such sort as he did; nay in such sort as our Saviour Christ did, who died in prayer: *Father (saith he) into thy hands I commend my spirit*: and in such sort as Stephen died, for when Death had seased his body, he dyed in prayer, *Lord Iesus (saith he) receive my spirit*. And in such sort as Iacob died, who in the sacfure of death upon his body, raised up himselfe, and turning his face toward his beds head, leaned on the top of his staffe, by reason of his feeblenesse, and so prayed unto God. Which prayer of his at his death, was an excellent fruit of his faith: *For by faith, Iacob when hee was in dying, blessed both the sonnes of Ioseph, and worshiped leaning upon the top of his staffe*. God grant when hee cometh, that he may finde us so doing, that when we shall lye upon our death-beds gasping for breath, ready to give up the ghost, that then the precious soule of every one of us, redeemed with the most precious bloud of our sweete Saviour Christ Iesus, may passe away in a prayer, in a secret and sweet prayer, may passe (I say) out of *Adams* body into *Abrahams* bosome.

But heere it may be objected, that in the pangs of death men want their senses, and convenient utterance, and therefore are unable to pray. *Answer*: The very sighes, sobbes, and groanes of a penitent and bleeding heart, are prayers before God at such a time, even as effectuell as if they were uttered by the best voyce in the world. For prayer standeth in the affection of the heart, whereof the voice is but an outward messenger. For God at such a time, especially looks not upon the speech and voice, but upon the heart. And therefore the Psalmist saith, That *God heares the desire of the humble*

Luke 23.46.

Acts 7.59.

Heb. 11.21.

Psal. 10.17.

Psal. 145.19.

humble, the Lord will fulfill the desire of them that feare him.

What prayer maketh the little infant to his mother? He weepeth and cryeth, not being able to expresse what he lacketh, the mother offers him the breast, or giveth him some other thing, such as shee thinketh his necessitie requireth; much more then the heavenly Father, heedeth the desires, sighes, groanes, & teares of his children, and doing the office of a Father, he heareth them, and provideth for them.

Wee read in the booke of *Exodus*, that the Lord said unto *Moses*, *Wherefore cryest thou unto me?* and yet (as it is there said) *there was no voyce heard.* Wee reade also in the first booke of *Samuel*, that *Hannah* continued praying before the Lord, that *shee spake in heart onely, her lippes mooved, but her voyce was not heard;* and yet the Lord heard her heartie prayer, and granted her request. Yea the very teares of the children of God are loud, and sounding prayers in his eares, who will (as the Psalmist saith) *put them into his bottle, and register them in his booke;* yea the very bloud of his Saints are crying prayers unto him. And therefore the Lord said unto *Cain*, when he had slaine his brother *Abel*, *What hast thou done? the voice of thy brothers bloud crieth unto mee from the ground.*

If thou canst not pray distinctly and orderly, lifting up thine eies on high; with *Hezekiab* chatter like the Swallow, morne like the dove. For the sorrow of his heart did so oppresse his soule, that though he remembred God, and looked up unto him, and had all his desires waiting upon the hand of God, yet he was not able to pray to God in any distinct manner, like a well advised man; his praying was all out of order, it was more like the mourning of a Dove, and the chattering of a swallow, then like the holy and orderly prayers of a wise and Godly man, as wee may reade in the Prophcie of *Esay*. Wee reade not in what words *Peter* prayed, but onely that he *wept bitterly;* let thy teares flow likewise when thy words can finde no free passage. Which teares of sinners *S. Bernard* calls the wine of Angels.

And

Psal. 38.9.
Matth. 7.11.

Exod. 14.15.

1 Sam. 1.12.13.

Psal. 56.8.

Gen. 4.10.

Esay. 38.14.
Luke 22.62

Psal. 6. 6.

And as concerning the true vigor of praying, S. *Augustine* in one place sayth; It stands more in teares then in words: for instructing a certaine rich widdow how to pray unto God, among other words he hath this saying, *Plerumque hoc negotium plus gemitibus quam sermonibus agitur, plus fletu, quam afflatu.* This businesse of prayer (for the most part) is performed rather with groaning then with words, with weeping then with speech. Let God heare thy sighes and groanes, let him see thy teares; when thou canst not shew him thy desire in words. Water thy couch with teares as did the Prophet, and God will gather up, and put every drop into his bottle. Thus doing, when thou thinkest thou hast not prayed, thou hast prayed most powerfully. For as Saint *Jerome* saith, *Oratio Deum lenit, lachryma cogit,* prayer greatly moveth God, teares forceably compell him; he is allured and wonne with the words of prayer, to heare us, but with the teares of a contrite heart, he is drawne and inforced to heare and helpe, where otherwise hee would not. And in this case wee must remember, that God accepts affecting for effecting, willing for working, desires for deeds, purposes for performances, pence for pounds. Prayer is so powerfull with God if it be put up with a lively faith, a holy zeale, and a penitent heart, that as a learned Father (saith *Augustine*) *Vincit invincibilem*, it overcometh the most invincible God; and therefore the Apostle saith, *The effectuall and fervent prayer of a righteous man availeth much.*

Iam. 5. 16.

Rom. 8. 26.

S. *Chrysostome* saith, *That prayer is the soule of our soules,* and in this affliction growing in thy soule, because thou knowest not how to pray, heare a notable comfort that the Apostle gives thee, saying, *The spirit helpeth our infirmities; for we know not how to pray as we ought, but the spirit it self maketh request for us with sighes that cannot bee expressed.* Where thine owne strength and wisdome faileth in this service of prayer unto God, there the wisdome and power of Gods spirit kindleth in thee strong desires, and earnest longing

longing after mercy ; and the meanings of those desires and longings God perfectly understandeth, and needes not be informed by thy words. So that though thou canst not pray as thou oughtest to doe, yet that service goeth forward wel, while heartily thou desirest Gods favour. *And it shall come to passe* (saith the Lord) *that before they call to me for ayde,* (that is, in our purpose of prayer) *I will answere, and whiles they are yet speaking, I will heare.*

Esay 65.24.

Remember that many goe to bed, and never rise againe, till they be raised up and wakened by the sound of the last trumpet. If therefore thou desire to sleepe safely and securely, whether in health or sicknesse, goe to bed with a reverence of Gods Maiestie, and a consideration of thine owne weaknesse, frailty and misery, which thou maiest imprint in thy heart in some poore measure, and pray thou thus; and say: If it bee thy blessed will to call for mee in my sleepe, O Lord for Christ Iesus sake have mercy upon me, forgive me all my sinnes, and receive my parting soule into thy heavenly kingdome. But if it be thy blessed wil and pleasure, to adde more dayes unto my life, then (good Lord) adde more amendment to my dayes, and weane my minde from the love of this world and worldly things; and cause me more and more to settle my conversation and meditations on heaven and heavenly things.

1 Thess. 4.16.

And whether thou shalt recover or not recover thy former health againe by prayer, that belongeth to thy God, and resteth altogether in his good will and pleasure. *For God* (saith wisdome) *hath power of life and death.* *And to God the Lord* (saith the Psalmist) *belong the issues of death.* And to speake truth, God (for the most part) seemeth to sleepe, that so he might be awakened by our intreaties. For God (as S. Augustine notes) *amat nimium vehementes*, and is so delighted with our prayers, as that he doth many times deny us our suites, that he might heare us continue earnest in our prayers. and againe, if he should upon every motion wee make unto him, grant our requests, his benefits at last would

Wisd. 16.13.

Psal. 68.20.

come

come to be contemned of us. For wee know it an ordinary practise amongst men, *cirò data cirò vilescunt*, we account it scarce worth the taking, that is not twice worth the asking. Therefore before he grant hee would have us earnest with him indeed, & to awake him with our prayers, if perchance he should seeme to us to be asleepe, For God loveth, and is especially delighted with an earnest suter, and therefore doth many times deny mē their requests at the first, that he might find them more fervent and constant in their prayers to him afterwards.

But if God of his mercy be awakened by thy importunitie, and hath at length heard thy prayer, or the prayers of others for thee, and hath restored thee to thy health againe, (*For the Lord (saith Hanna) killeth and maketh alive, he bringeth downe to the grave, and bringeth up.* And the Lord himselfe saith in *Exodus* : *I am the Lord that healeth thee, and againe I kill and give life, I wound, and I make whole*) thou hast thy desire, or rather perhaps not thy desire, seeing the holiest and best men of all encline neither this way nor that way, but wholly resigne themselves, as in all other things, so especially in this case, to Gods good will and pleasure; or if they determinately desire any thing, it is for the most part with the Apostle, to be desolved, and to be with Christ, which is best of all. But suppose thou desirest to recover, and doest recover indeed, consider then with thy selfe, that thou hast now received from God, as it were another life, and know, that it is but for a short time, and therefore spend it to the honour and glory of God, that restored it unto thee, and in newnesse of life: let thy sinnes die with thy sicknesse, but live thou by grace to holinesse.

But then as thou obtainest thy desire, thou must performe thy promise which thou madest when thy body was grieved with sicknesse and paine even ready to die, and when thy soule was oppressed with heavinesse, pensivenesse, and sadnesse, when thou (with the prophet) diddest water thy couch with thy teares. And what was that promise? name-

ly

1 Sam. 2. 6.

Exod. 15. 26.

Phil. 1. 23.

Psal. 6. 6.

ly, that if it pleased God to grant thee life and health, and adde unto thy daies some few yeeres more, as he did to King *Ezechiah*; then thou wouldest love him more sincerely, serve him more obediently, tender his glory more deerely, pray unto him more heartily, repent more soundly, follow thy calling more faithfully, hate sinne more effectually, and live hereafter more warily and religiously then ever, thou didst before. And if thou hast offended him with pride, to humble thy selfe hereafter; if with dissolutenesse, to be more sober; if with swearing, to leave it; if with prophaning of the Sabboaths, to make more conscience in sanctifying it; if with uncleannesse, to be chaste and unblameable; if with conversion with the wicked to abandon their societie, and to say unto them with the Prophet *David*: *Depart from me all yee workers of iniquity, for the Lord hath heard the voyce of my weeping, the Lord hath heard my supplication, the Lord will receive my prayer: and againe, Depart from me yee evill doers, for I will keepe the commandements of my God.*

2 King. 20. 6.

Psal. 6. 8. 9.

Psal. 119. 115.

Remember that thou hast promised and vowed amende-ment and newnes of life, deferre not to performe the same. *When thou vowest a vow unto God (saith the Preacher) defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed: for better it is thou shouldest not vow, then vow, & not pay.* Again, *When thou shalt vow a vow unto the Lord thy God (saith Moses) thou shalt not be slacke to pay it, for thy Lord thy God will require it of thee, and it would be sinne in thee.*

Eccles. 5. 4. 5.

Deut. 23. 21.

Thus, if these and such other like promises and vowes thou wilt most conscionable and constantly performe, then in a good houre (as wee say) and in a happy time thou didst recover. And be thou not then the more secure and carelesse in that thou art restored to health, neither (with the chiefe Butler) be thou forgetfull of thy promises, nor in full in thy selfe that thou hast escaped death, but call thy sinnes and faults to remembrance with the same chiefe Butler, and remember rather, that God seeing how unprepared thou wast, hath of his infinit mercy spared thee, and given thee
some

Gen. 40. 23.

Gen. 41. 9.

Psal. 118. 18.

some little longer time and space of breathing and re spite that thou mayest performe thy vowes and promises in the, amendement of thy sinfull life, and in putting thy selfe in a better readinesse against another time, (and how soone thou knowest not:) for though thou hast escaped this dangerous sicknesse, (which many others have not) and then canst say with the prophet, *The Lord hath chastened me sore but he hath not give me over unto death*, yet it may be that thou shalt not escape the next. It may be when a ship is come to the mouth of the haven, a blast driveth it backe againe, but there it wil arrive at the last, so must thou at length at the gates of death though thou hast escaped this. We die not (saith one) because we are sicke, but because we live, so when we recover sicknesse, we escape not from death, but from the disease.

Too too many there are that when God visits them with sharpe diseases, that wakens up their consciences, and then sicke, sicke, and then if God will reprove them untill a longer day, oh what Christians courses they vow to take. God proves them they mend in bodies, yeeres: in manners? no no more then *Pharaoh* after the plagues remove all: for many in their afflictions and sicknesses looking for death, how liberall are they in their promises? but afterward how basely niggardly are they in their performances? they play childrens play with God, they take away a thing as lone as they have given it. When *Nebuchadnezzar* beleaged Ierusalem, then the Jewes made a solemne covenant with the Lord to set free their servants: but no sooner had the King removed his sledge, but they retracted and repealed their vow, and brought backe againe their servants into their former bondage, *Jerem. 34. 10* So fareth it with these kind of men, when God layeth siege to them by sicknesse or some other pinching affliction then covenants and promises are made concerning the putting away of their sinnes, but no sooner doth God beginne to depart and slacke his wrath, but we returne with the dogge to the vomit, and with the sowe to the

the wallowing in the mire, like *Pharaoh* that dismissed the Israelites whē death entred within his palaces; but presently after in all hast makes after them to fetch them back againe.

Consider therefore how fearefull a reckoning thou hadst made before Gods iudgement seat ere this time, if thou hadst died of this sicknesse, and spend the time remaining in such pleasing sort to thy gracious God, that thou mayest be able to make a more cheerefull and ioyfull account of thy life when it must expire indeed. Therefore put not farre off the day of thy death, though the Lord for thy good (if thou use it well) hath put it off; for thou knowest not for all this how neere it is at hand, and see that thou (being so fairely warned) be wiser against the next time. For if thou bee taken unprovided againe, thy excuse shall be the lesse, and thy iudgement the greater. Thy worke is great which thou hast to doe, and thy time can be but short, and hee who will recompence every man according to his worke, standeth at the doore. Thinke how much worke is behind, and how slowly thou hast wrought in the time past. The uncleane spirit is cast out, let him not enter and come in againe with seven worse then himselfe. Thou hast sighed out the groanes of contrition, thou hast wept the teares of repentance, thou art washed in the poole of Bethesda streaming with five bloudy wounds, not with a troubling Angel, but with the Angel of Gods presence, troubled with the wrath due for thy sinnes; who descended into hell according to our Creed, that is, the extreame humiliation and abasement of Christ in his manhood, under the power of death and of the grave, being kept there as a prisoner in bonds untill the third day, to restore thee to saving health and heaven. Now therefore returne not (with the dog) to thy vomit, nor like the washed Sow to wallow in the mire againe, and the filthy puddle of thy former sinnes; lest being intangled and overcome againe with the filthinesse of sinne, (which now thou hast escaped) thy latter end prove much worse unto thee then thy first beginning.

Mat. 12. 43.

Iohn 5. 45

2. Pet. 2. 22.

Iohn 5.5. 14.

Iohn 8.11.

Luke 17.15.

Psal. 94. 9.

Psa. 139. 11. 12.

Twice therefore doth our Saviour Christ give the same cautionarie warning to healed sinners: The first to the man cured of his eight and thirtie yeares disease: the second to the woman taken in adultery, *goe and sinne no more*: hereby teaching us, how dangerous a relaspe and falling againe is into our wonted and accustomed sinnes. And for this present mercy and health, imitate the thankfull Leper in the Gospell, and from henceforth tarry thou the Lords leasure, because the Lord tarrieth thine; he tarrieth for thee, till thou change thy evill life, tarrie thou for him therefore untill he crowne thy good life; and remember these two things to thy dying day, and thou shalt never doe amisse: First, that there is about thee an all seeing eye, and an all-hearing eare, *He that planted the eare (saith the Psalmist) shall he not heare? he that formed the eye, shall he not see?* go st thou out? he seeth thee, returnest thou home? he seeth thee: doth the candle burne? he seeth thee, is the candle put out? he seeth thee: be it light or darkenesse, hee seeth thee: hee seeth how thou doest converse with thine owne heart, and how with other men. Therefore in this case the counsell of the Philosopher is good: *Sic viue cum hominibus quasi Deus audiat sic loquere cum Deo quasi homines videant*: So converse with men as if God heard thee, so conferre with God, as if men saw thee.

Psal. 6. 6.

Luke 2. 29.

But suppose that thou desirest to recover, and yet neither thy selfe sees any likelihood, nor God sees it good that thou shouldest recover; then if thou hast inured thy selfe to repentance heretofore, and to prayer, it will be the more familiar with thee now at this time. Fervent prayer, heartie repentance, and watering thy couch with teares are most of all necessary at this time, that the feare of death may not affright thee, but be a welcome guest unto thee. For that being truly penitent at thy departure, thou mayest be sure with *Simeon* to depart in peace. And so God granting not thy will, but his will, may indeed grant both thy will and his will; thy will, which is not simply to recover, but if God will

will; and his will, which is not to have thee lye lingering and languishing any longer in this short pilgrimage & warfare, but to triumph for ever in heaven.

Therefore when the pangs of death doe come upon thee, and the wormes of the earth doe waite for thee: if God giueth thee then thine understanding, say thou then inwardly to thy selfe, to thy sicke soule Now my pilgrimage is ended, my haruest is inned, my iourney is finished, my race is run, my houre-glasse spent, my candle burning in the socket. Many of the Godly are gone before me, and I am now to follow after, *I have fought a good fight, I have finished my course; I have kept the faith, hence-forth there is laid up for me a crowne of righteousnesse which the Lord, the righteous Iudge, shall give me at that day and not to me only, but to all them also that love his appearing.* And O Lord, I thanke the, that I am a Christian, that I have lived in a Christian Church, that I shall die amongst a Christian people, and that I am going to a Christian societie.

2 Tim. 4. 7, 8.

And whereas the Lord said unto Moses, *My presence shall goe with thee, and I will give thee rest:* let us at this time pray unto the Lord as Moses doth, and say, *If thy presence goe not with me at this time, then carry me not up hence. For wherein shall it be knowne heere that I have found grace in thy sight? Is it not in that thou goest with me?*

Exod. 33. 14, 15
16.

And if we thus spend the time of our sicknesse in this sort, the Lord when he calleth for us by Death, shall finde us either reading, or hearing, or meditating, or councelling, or resisting evil, or doing some good, or repenting or praying; and then we may be sure that God will be our guide even unto Death, and will also send us his Angels to stand at our beds head, waiting for us, to carry our soules into *Abrahams* bosome where we shall see God the Father behold God the Sonne, and looke upon God the holy Ghost where we shall enjoy the fellowship of the Angels, the societie and company of the Saints, and where we shall live eternally, obey God perfectly, and raigue with him triumphantly. And be-

Psal. 48. 14.

Luke 16. 22.

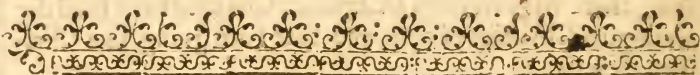
Ecclef. 7. 1.

Prov. 22. 1.

Acts 9. 36.

sides all this, if we spend the time of our health, of our sickness, and of our death in this sort, wee shall leave a good name and report behind us, which is better (saith the Preacher) then precious oyntment, and is rather to be chosen (saith the Wiseman) then great riches; and it will be like the coates and garments which *Dorcas* made, that will remaine behinde us after that wee are dead and gone, for the good example and encouragement of all others which are to follow us.

The end of the fourth Division.



THE
FIFTH DIVISION,
THE COMFORT AT OVR
OWNE DEATH.

Ecclef. 7. 1.



HE Preacher saith, That *the day of our death, is better then the day of our birth.* In which parcel of holy Scripture for our comfort at death, three points are to be considered. First, What is death that is heere mentioned. Secondly, how it can be truly (that is heere mentioned) said, that the day of our death is better then the day of our birth. Thirdly, in what respect it is better.

For the first, Death is a privation of life as a punishment ordained of God, and imposed on man for his sinne. It is a privation of life, because the very nature of death is an absence or defect of that life, which God vouchsafed man by
his

his creation. I adde further, that death is a punishment, more especially to intimate the nature and qualitie of death, and to shew that it was ordained as the meanes of the execution of Gods iudgement and iustice,

Furthermore, in every punishment there bee three workers, the ordainer of it, the procurer, and the executioner.

The ordainer of this punishment is God, in the estate of mans innocēcy, by a solemne law then made in these words, *In the day that thou eatest thereof, thou shalt die the death* The Executioner of this punishment is also God himselfe, as himselfe testifieth in the Prophet *Esay*, in these words, *I make peace and create evill.* And this is materiall or naturall evill, to the latter of which, Death is to be referred; which is the destruction and abolishment of mans nature created.

Gen. 2. 17.

Esay 45. 7.

The procurer of this punishment is not God. but man himselfe, in that man by sinne and disobedience did put upon himselfe this punishment. Therefore the Lord in the prophet *Osea* saith, *O Israel thou hast destroyed thy selfe, but in me is thy helpe.*

Hosea 13. 9.

Against this it may be objected that man was mortall in the estate of his innocencie before the fall.

Answer; The frame and composition of mans body considered in it selfe, was mortall, because it was made of water and earth, and other elements, which are of themselves alterable and changable; yet if we respect the grace and blessing which God did vouchsafe mans body in his creation, it was unchangeable and immortall and so by the same blessing should have continued, if man had not fallen; and man by his fall, depriving himselfe of this gift, and the blessing, became every way mortal. And hereof it is that the Preacher saith, *Loe this onely have I found, that God made man upright, but they have sought out many inventions.* Again, before the fall, mans body was but subiect to death, and could not then be said to be dead, but after the fall, it was then not onely subiect to death, but might also be said to be dead. And therefore now in this respect the Apostle saith, *The body is dead because of sinne.*

Eccles. 7. 29.

Rom. 8. 10.

Againe mans body in his innocencie, was like unto the bodie of Christ, when he was upon the earth, that is, onely subiect unto death, for he could not be said to bee dead, because in him there was no sinne; and this was mans case in his innocencie before his fall.

Thus it appeares in part what death is. And yet for the better clearing of this point, wee are to consider the difference betweene the death of a man, and a beast. The death of a beast is the totall and finall abolishment of the whole creature, for the body is resolved to the first matter, and the soule rising frō the temperature of the body, is but a breath, and vanisheth to nothing. But in the death of a man it is otherwise: For though the bodie for a time be resolved and turned into dust; out of which it came, yet it must rise againe at the last day, and become immortall; but the soule subsisteth by it selfe out of the body, and is immortall. The reason of which difference is, for that the soule of man is a spirit or spirituall substance, whereas the soule of a beast is no substance, but a natvrall vigour or qualitie, and hath no being in it selfe without the body, on which it wholly dependeth. The soule of a man contrariwise, being created of nothing, it is said, *God breathed into his nostrils the breath of life*, and then man became a living soule, and so as well subsisting forth of it, as in it. But when God made the beasts of the earth, he breathed not such matter into them, but their blood is as their soule, and their life; for the life of all flesh is the blood thereof. So that, *when beasts die, they perish*, as the Psalmist saith, *and that is their end, and thir spirit goeth downeward to the earth, but the spirit of man goeth upward*, saith the Preacher.

Saint Ambrose takes occasion by this difference, & from the shape of mans body, to advartise our mind what our affection should be. It is well ordained (saith he) that man hath onely two feete with birds, and not foure feete with beasts, for by this he may learne to fly aloft with the birds, and not with the beast encline and decline to the groffer and earthly things of this world.

Gen. 2.7.

Levir. 17. 14.
Psal. 49. 20.

Eccles. 3. 21.

Here then we see, that since the fall of man, man is not onely subiect to death, but also may be said a dead man, because he shall as surely die, as if he were dead already, whereas notwithstanding he hath a forme and shew of immortallitie. Other things, so long as they retaine their forme, so long they doe remaine; A house falleth not all the time that his forme and fashion lasteth; the brute beast dieth not except he first forgoe his life, which is his forme, but man hath a forme which never is dissolved, as namely, a minde endued with reason, and yet he liveth now but a very short time, in respect that his body, by reason of sinne and disobedience, is become mortall, whereby man is the procurer of his owne death and punishment.

Therefore it is a true saying of Saint *Gregory*, Man is the worke of God, sinne is the worke of man; let us therefore discern what God hath made, and what man hath done; and neither for the error committed by man, let us hate man, whom God made, nor for the man that is Gods worke, loue the sinne that man hath committed. And againe here note we must hate none in respect of his creation, but in respect he perverteth the use of his creation, for they beare the Image of God which is lovely, but they deface and scratch it out to their owne damnation; so that we must hate not *virum*, but *vitium*, the wickednesse of the man, and not the wicked as he is man.

The kinds of death, as we have hard in the first division, are three-fold; Naturall, Spirituall, Eternall, but they may be reduced into two onely, as the kinds of life are, that is bodily and spirituall. Bodily death is nothing else but the separation of the soule from the body, as bodily life is the coniunction of body and soule. And this death is called the first, because in respect of time it goes before the second. Spirituall death is the separation of the whole man, both in body and soule, from the gracious and glorious fellowship of God. Of these two, the first is but an entrance to death, and the second is the accomplishment of it: for as the soule

is the life of the body, so God is the life of the soule, and his Spirit is the soule of our soules.

1 Tim. 5. 6.
Ephes. 2. 5.

Againe, this spirituall death hath three distinct and severall degrees. The first is, when it is alive in respect of temporall life, and yet it lies dead in sinne. Of this degree the Apostle speakes when he saith *Shee that liueth in pleasure is dead while shee liueth*, and this is the estate of all men by nature, who are said to be dead in sinne.

Luke 16. 22, 23.

The second degree is in the very end of this life, when the bodie is laid into the earth, then the soule descends into the place of torments. as the soule of the rich man in the Gospell.

Mat. 25. 41.

The third degree is in the day of iudgement, when the body and soule at the resurrection of the last day meete together againe, and shall goe to the place of the damned, there to bee tormented for ever. And this is called by the name of the second death, which doth belong onely to the Reprobate.

Having thus found the nature, difference, and kinds of death, it is more then manifest, that that place of the Preacher is to be understood, not of the spirituall death, but of the bodily death, because it is opposed to the nativitie and birth of man. The words then must carry this sence, The time of bodily death, in which there is a separation of the soule of man from the body, either naturall or violent (being called a bodily or worldly death) is better to the childe of God, then the time in which one is borne, and brought into the world,

Now followeth the second point, and that is, how this can be true, which the Preacher saith, *That the day of ones death is better then the day of birth*. I make not this question to call the Scriptures into controversie, which are the truth it selfe, but I doe it to this end and purpose, that we might without doubting or wavering be resolved of the truth of this, which the Preacher heere avoucheth for the comfort of all the children of God at their death. For there may be sundrie

dry reasons brought to the contrary of this, which the Preacher heere avoucheth.

Therefore let us now handle the questions, reasons, and objections, which may be alledged to the contrary; which all may be reduced into fixe heads.

The first is taken from the oppinion of wise men, who thinke it the best thing of all never to bee borne. And the next, best to die quickly as soone as he is borne. For *Cicero* an Heathen man, and renowned for his eloquence and learning, complains that nature hath brought man forth into the world, not as a mother, but as a step mother, with a body naked, weake and sickly, and with a minde distracted with cares, dejected with feares, faint with labours, and addicted to lusts and pleasures; And hence grew this common speech amongst the Gentiles related by *Aristotle*, repeated by *Cicero* and *Plutarch*, and sa hered upon *Sylemus*, by all three, That the best thing in the world was, not to be borne at all, and the next, best to die soonest. Now if it be the best thing in the world, not to be borne at all, then it is the worst thing that can be: to die after a man is once borne. *Ans^r*. There be two sorts of men, the one that live and die, in their sins; the other, that doe unfainedly repent, and beleve in Christ, the one goates, the other sheepe, the one good, the other evil. Now this sentence and speech of those Heathen men, may be truely applied & avouched to the first sort, of whom we may say, as our Saviour Christ said of *Indus*. *It had beene good for that man that he had never beene borne*. But the saying applied to the second sort, is most false. For to them that in this life turne to God by true and unfained repentance, the best thing of all is to be borne, because their birth is a degree of preparation unto all ioy and happinesse, and the next best for them is to die quickly, because by death they doe enter into the possession and fruition of the same ioy and happinesse; for their birth is an entrance into it, and their death the accomplishment of the same. And this was the cause that made *Baalam* so desirous to die the death of the righteous

Mat. 26. 24

Num. 23. 10.

righteous, and to wish that his last end might be like theirs. And therefore in this respect the Preacher in this place prefers the day of death before the day of birth, vnderstanding thereby, that death which is ioyned, coupled, and accompanied with a godly life; and this is called the death of the righteous.

Rom. 6. 23.

1. Cor. 15. 26.

Gal. 3. 13.

The second obiection is taken from the testimonies of the holy Scriptures, and namely these. *Death* (saith the Apostle) *is the wages of sinne. Death is an enemy of Christ. Death is the curse of the Law.* Hence it seemes to follow that in and by death men receive their wages, and payment for their sinnes; and so thereby the day of death is become the dolefull day, in which the enemy prevailes against us, for that he which dieth is cursed. *Answe*, We must distinguish here of death: it must be considered two waies; first as it is in it selfe in his owne nature; secondly, as it is altered and changed by the death of Christ. Now death by it selfe considered, is indeed the wages of sinne, the enemy of Christ, and of all his members, and the curse of the law, ye the very iurbs and gates of hell, and so it is still unto the wicked; yet in the second respect it is not so; for by the vertue of the death of Christ it ceaseth to be a plague or punishment, and of a curse is made unto us a blessing, and become unto us a friend, and a passage or middle way betwene this life and eternall life; and is become as it were a little wicket, entrance or doore, whereby we passe out of this world into heaven. And then in this respect this saying of the Preacher is most true; for in the day of birth men are brought forth and borne into the vale of misery; but afterward when the children of God goe hence, having death altered unto them by the death of Christ, they enter into eternall life and happinesse.

Mat. 16. 39.

The third obiection is taken from the example of most worthy men, who (as it should seeme) have made their prayers against death as our Saviour Christ.

Wee read when our Saviour Christ was borne, it was a ioyfull

ioyfull time; at whose birth there was great ioy and mirth. *Simeon* and *Anna*, yea and the Angels of heaven did sing and they bid the Shephards sing, because they brought them glad tidings of great ioy, which should be unto all the people. But when our Saviour Christ suffered death, then it seemed that it was a dolefull time; for then there was as much lamentation and weeping. Our Saviour Christ himselfe wept (whom we reade to have wept three times, at the destruction of *Ierusalem*, at the raising of *Lazarus* and in his agony) the disciples wept, the daughters of *Ierusalem* wept, the Sunne was darkened, the vaile of the Temple was rent, the stones were cloven in sunder. Yea all these and all fencelesse creatures in their kind did weepe and lament the death and passion of their maker. And so it should seeme that our Saviour Christ prayed against death on this manner, *Father if it be thy will, let this cup passe from me*. We reade also that the Prophet *David* prayed against death, *Returne O Lord (saith he) deliver my soule, O save me for thy mercy sake; for in death there is no remembrance of thee, in the grave who shall give thee thanks?* Again, we reade that King *Ezechiah* prayed against death; for when the Prophet brought him word from the Lord, that hee should die and not live, this good king at this newes wept very fore, and prayed for further life.

Now by the examples of these most worthy men, yea by the example of the Sonne of God himselfe, it should seeme that this should not be true, which the Preacher doth heere avouch, That *the day of death should be better then the day of birth*, but rather that the day of death should be the most dolefull and terrible day of all.

Ans. We are here to understand, that when our Saviour Christ prayed in this sort as we have hard, he was in his agony, and he then, as our Redeemer stood in our roome and stead, to suffer and endure all things, which wee our selues should have suffered in our own persons for our sinns, if he himselfe had not vouchsafed to suffer for us: and there-

Luke. 2. 10. 13.
28. 38.

Luk. 19. 41.

Mark 16. 10.

Luk 23. 28. 45.

Matth. 27. 51.

Iohn. 11. 35.

Heb. 5. 6.

Psal. 6. 4. 5.

Esay. 38. 1.

Heb. 5. 7.

fore hee did not pray simply against the bodily or naturall death, but against the curled death of the Crosse; for he feared not death it selfe, which is the separating of soule and body, but the curse of the Law which went with death, as namely, the unspeakeable wrath and judgement of God, which was due for our sinnes. The first death troubled him not, but the first and second joyned together. Therefore the Author to the Hebrewes saith, *That Christ in the dayes of his flesh, when he had offered up his prayers and supplications with strong crying and teares unto him that was able to save him from death, that he was heard in that he feared.* By which place it appeareth, that Christ did not pray simply against the naturall death, but against the curled death of the Crosse, which was the second death.

Psal. 6. 1.

Concerning *Dauids* praying against death, we are to vnderstand, that when he made the sixth Psalme, he was not onely sicke in body, but also perplexed with the greatest temptation of all, in that he wrestled in conscience against the wrath of God, as appeares by his owne words. For hee there saith, *O Lord rebuke me not in thine anger, &c.* Wherein we may see that he prayed not simplie against death, but against death at that instant, when he was in that greivous temptation, for at other times he had no such feare of death.

Psal. 23. 4.

And therfore in another psalme he saith *Yeathough I walke through the valley of the shadow of death, I will feare none ill, &c.* Wherefore he prayed against death onely in that sixth Psalm, as it was joyned with apprehension of Gods wrath, as our Saviour Christ did.

Lastly, touching King *Hezekiah*, wee are to understand that he prayed against death, not onely because he desired to live, and to doe service to God in his kingdome, but also it was vpon a further and more special regard, because when the Prophet brought him this message of death, he was the without issue, having none of his owne body to succcede him in his kingdome.

But then it will be objected, what warrant he had to pray against death for this cause.

Answer,

Ans. His warrant was good; for God had made a particular promise unto *David* and his posteritie after him, that as long as they feared him, and walked in his commandments with all their hearts, and with all their soules, *there shall not faile thee* (saith he) *a man on the throne of Israel*. Now this good King *Hezekiah* at the time of the Prophets message of death, remembring what promise God had made to *David* and to his seed, and how that he for his part in some poore and weake measure had kept the condition, in that he had walked before God with an upright heart, and had done that which was well pleasing and acceptable in his sight, as he himselfe saith in the same place; therefore he prayed against death, not for that he feared it, but he desired to have issue of his own to succeed him according to the Lords promise to his servant *David*. Which prayer of his was so well accepted of God, that hee gave him his request, and added unto his dayes fiftene yeeres; and three yeeres after God gave him *Manasses*.

Againe besides these examples it will be further objected, that the godly have feared Death, or else why did *Eliab* flie from it in the persecution of *Iezabel*, and Christ teach his to flie it in the persecutions of men: and Christ himselfe (as we have already heard) did pray against the bitter cup of it in his agonie, and before his apprehension.

Ans. Those Saints did not, nor were to flie from death as it is the end of life, and a most blessed end of a good life, but used the meanes of flight onely to prevent violent and hastie death till the houre appoynted should come, that they were to give their spirit in peace into the hands of him that made it; and because such untimely death was enemy to the good they had to doe, and course they were to finish, therefore they went aside by flying for some time, and till the time of their departure come, that they might doe the good to which they were appointed, and finish the course for which they were sent. For if a removing or flying for thine ease in this respect may be effected by shifting thy place, that
may

1 King. 2. 4.

Isay 38. 3.

2 King. 20. 2 1:

Isay 38. 5.

1 King. 19. 30.

Mat. 10. 23.

Mat. 26. 39.

Mat. 10. 23.

may both be desired and used without sinne. *Isaak* sent his sonne *Jacob* away from his brother *Esau*. when *Esau* in his anger, had sworne to slay him: *David* fled from the hand and iavelin of *Saul*, and shifed for himselfe by remouing from place to place, and conuayed all his Fathers house into the land of *Moab* from *Sauls* reach. The Lord *Iesus* oftentimes withdrew himselfe from the rage of the Iewes, and he gave his Diciples a rule for times of persecution, saying, *When they persecute you in this city, flie into another.* And many honest men have removed their habitations to auoide euill neighbours, and free themselves from being troubled by them.

Mat. 26. 39. 42.

But where it is againe alleged that Christ himselfe prayed against the cup of death; for the further satisfying of this poynt, I answere further two wayes: First, that he prayed without sinne against it, seeing that in his supplication of teares, and much feare he submitted to his Fathers will alwayes. *Nevertheless* (said he) *not as I will, but as thou wilt.* And againe, *O my Father, if this cup may not passe away from me, except I drinke it, thy will be done.* Also death was not to him as it is to us; for to us the sting of it is conquered, and the force broken, but to him it was in full power he felt the sting of it, and wrestled with the force of it in soule and bodie. Secondly I say (as was said before) that it was not meere-ly a bodily death (though unsubdued, save where himselfe subdued it) that he trembled at, but by the burthen of our sinnes, which he was to undergoe, in which he beheld the whole. There he saw his Fathers countenance turned against him, and there knew that he must beare his wrath, because he bare our sinnes. And besides Christ feared death beeing cloathed with our flesh, to shew, that he tooke our infirmities, and bore our sorrowes and was perfect man.

1. Cor. 15. 54. 55. 56.

And so death may in some case be feared and at sometime prayed against; but ever under the correction of Gods will. For the rod of death turned into a serpent, made *Moses* feare; and the best have moderately declined and shrunked at the

Exod. 4. 3.

the stroke of death, when it came in some tempest; and who doth not dread all Gods terrors, whereof death is one, and feare that which is the punishment of sinne, and curse of sinners, and decline that which is the ruine and destruction of humane nature, and shrink at that which hath made the strongest, the wisest, the greatest, the richest, to fall downe flat before it.

Therefore the feare of death thus reprov'd, is not the naturall feare of it, which is in all, but the servile feare of it proper to evill doers, and common to those who can have no hope in death, because they never cared to live, till they were compelled to die.

The fourth obiection is, that those who have beene reputed to be of the better sort of men, have oftentimes miserable ends; for some end their dayes despayring, some raving and blaspheming, some strangely tormented. It may therefore seeme, that the day of death is the day of greatest wee and misery.

To this I answer first of all generally, that we must not iudge of the estate of any man before God by outward things, whether they be blessings or iudgements, whether they fall in life or in death. For as the Preacher saith, *No man knoweth either love or hatred by all things that are besor them; all things come alike to all, and the same condition is to the iust and to the wicked, and to the good and pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; he that sweareth, as he that feareth an oath.* Again, the Preacher saith, *There is a vanity that is done upon the earth, that there be iust men to whom it happeneth according to the worke of the wicked, and there be wicked men to whom it happeneth according to the worke of the righteous.*

Ecclesi. 9. 1, 2.

Ecclesi. 8. 14.

A godly mā can have no such blessings outwardly but a wicked man may have them in as great abundance: nor doth there any misery fall upō the wicked in outward crosses, but the like may befall the godly *This is* (saith Salomon) *an evill among*

among all things that we doe under the Sunne, that there is one event unto all.

Secondly, I answere to the particulars which be alleaged, in this manner; First for dispaire: it is true, that not onely wicked and loose persons despaire in death, but also godly and penitent sinners, who often in their sicknesse testifie of themselves, that being alive and lying in their beds, they feele themselves to be as it were in hell, and to apprehend the very pangs and torments of it; and I doubt not for all this, but that the child of God which is most deare unto him may through the gulfes of disperation attaine to everlasting life and happinesse. Which appeares to be so, by Gods dealing in the matter of our salvation: For all the workes of God are done in and by their contraries. In the creation all things were made not of something, but of nothing, cleane contrary to the course of nature: In the worke of redemption God gives life not by life, but by death. And if we consider aright of Christ upon the Crosse, wee shall see our paradise out of paradise, in the midst of hell; for out of his own cursed death, hee brings us a blessed life, and eternall happinesse. Likewise in our effectuall vocation, when it pleaseth God to convert and turne men unto him, he doth it by the meanes of the preaching of the Gospell, which in reason should drive men from God, for it is as contrary to the nature of man, as fire to water, and light to darknesse. For the Apostle saith, *After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishnesse of preaching to save them that beleve. For the Iewes require a signe, and the Greekes seek after wisdom; but we preach Christ crucified, unto the Iewes a stumbling block, and unto the Greekes foolishnesse. And yet for all this, though it be thus against the nature and disposition of man, it prevayles with him at length, and turnes him unto his God, if hee belong unto him.*

1 Cor. I. 21,
22, 23, 24.

Furthermore, when God will send his owne servants unto heaven he sends some of them a contrary way, even as it were

were by the gates of hell. For our way to heaven is by compasse, even as the Lord led the Israelites out of Egypt into the Land of Canaan, not through the Land of the Philistins, although that were neere, *For God said lest peradventure the people repent, when they see warre, and returne to Egypt*, but God led the people about thorow the way of the wilderness of the red sea. So God for many causes best knowne to himselfe, doth bring his children out of this Egyptian world unto the spirituall Canaan, which is the kingdom of heaven; not the neere way, but by many windings and turnings, and the furthest way about, even as it were thorow the red sea of miserie and afflictions, that all Gods waues and bellows may goe over them.

Exod. 13. 17. 18

The Lord can (if he please) bring them, as he doth many other of his children, the neere way to heaven, but this further way about is for Gods owne glory, and for his childrens owne good. And God as a most wise Father, is not ever killing his child, but many times correcting him: and the same God that doth mercifully exalt us, by giving us a sweete taste, and lively feeling of his grace, and the efficacy of it in us, doth in much love many times for our health humble us, when he leaues us without that sence and feeling in our selves, and then doth he cure us of the most dangerous disease of pride and confidence in our selves, settle in us a true foundation of humilitie, cause us to deny our selves, and depend wholly upon him, to cast our selves into the armes of his mercy, to hunger for his grace, to pray more zealously and with greater feeling of our wants, and to set an high price upon the sence of Gods favour, to make more esteeme of it, when we have it againe, and to kill and mortifie some speciall sinne, for which before we had not seriously and heartily repented. For when it is his good will and pleasure to make men depend on his favour and providence, hee maketh them first to feele his anger and displeasure and to be nothing in themselves, to the end they might value and prize their vocation and calling at an higher rate

Psal 42.

and estimate, and wholly and altogether rely and depend upon him, and bee whatsoever they are, in him only.

Psa. 103. 4.

This point being then well weighed and considered, it is more then manifest, that the child of God may passe to heaven even thorow the very depth and gulfes of hell. For the love, favour, and mercy of God is like to a sea, into which when a man is cast, he neither feesles bottom, nor sea banke: *For thy mercy (saith the Psalmist) is great above the heavens, and thy truth reacheth unto the clouds.* So that touching despaire, whether it arise of the weaknesse of nature, or of the conscience of sinne, though it fall out about the time of death, it can be but the voice and opinion of their sicknesse;

Rom. 11. 29.

and a sicke-mans iudgement of himselfe, at such time, is not to be regarded; and besides, it cannot preiudize the salvation of their soule, that are effectually called: *For the gifts and calling of God (saith the Apostle) are without repentance;* and those whome God loveth, he loveth to the end, in the end, & world without end. And as for other strange events which fall out in death, they are the effects of diseases. Ravings, blasphemies & idle speeches arise of the disease of melancholy & phrensies, which often happen at the end of hot burning feavers, the choler shooting up to the braine; the writhing of the lips, turuing of the necke, and buckling of the ioynts and the whole body, proceed of crampes and convulsions, which follow after much evacuation; and whereas some in sicknesse are of that strength, that three or foure can hardly hold them without bond; it comes not alwayes of witchcraft, as people commonly thinke, but of choler in the veines; and whereas some when they are dead, become as blacke as pitch, it may rise by a bruise or impostume, or by the blacke jaundise, or the putrefaction of the liver, and doth not alwayes argue some extraordinary iudgement of God; in the wicked it doth, but in the godly not.

Now these and the like diseases with their symptomes, and strange effects, though they doe deprive man of his health

health, and of the right use of the parts of his body, and the use of reason and understanding, yet they cannot deprive his soule of eternall life and happinesse, which with the soule of *David* is bound up in the bundle of life, with the Lord his God in eternall peace and blessednesse. And all sins procured by these violent and sharpe diseases, proceeding from repentant sinners, are sins only of infirmity and weakness, for which if they knew them, and came againe to the use of reason and understanding, they will further repent, if not, yet they are pardoned and buried in the blood of Christ and in his death, who is their Saviour and great Bishoppe of their soules; for hee that forgiveth the greater sinners, will also in his children forgive the lesse. And againe, wee ought not to stand so much upon the strangenesse of any mans end, when wee knew before the goodnesse of his conversion and life. For wee must iudge a man in this case, not by his unquiet death, but by his former quiet godly life.

1. Sam. 25. 29

1. Pet. 2. 24. 25.

And if this be true that strange diseases, and thereupon very strange behaviour in death may befall the best childe of God, we must then learne to reforme our iudgements of such as lye thus at the point of death.

The common opinion is, if a man lye quietly in his sickness, and goe away like a lambe (which in some diseases, as in consumptions and such like lingring diseases, any man may doe) and passe out of this world (like a bird in a shell) that then hee goes straight-way to heaven, though hee have lived never so wickedly. Although neither holinesse was in his life, nor God in his mouth; grace in his heart, nor yet repentance faith or feeling at his death. Such men (saith one) excepting their feather-beds and pillowes, die liker beastes then Christians. But if that the violence of the disease stirre up impatiencie, and cause in the part a franticke and unseemlie behaviour, then men use to say, though hee bee never so godly a man, that there is a iudgement of God, serving

Psal. 73 4. 5.

either to discover an Hypocrite, or to plague a wicked man. But the truth is far otherwise, for in truth one may die like a Lambe, and yet goe to hell. For the Psalmist saith, *There are no bonds in their death, but their strength is firme, they are not in trouble as other men, neither are they plagued as other men.* And againe, another dying in exceeding torments and strange behaviour of the body, may goe to heaven; examples whereof we have in that holy and iust man *Iob*, as may appeare throughout his whole booke; and in divers others Gods deare Saints and children. Therefore by these strange and violent kinds of sicknesse and death, which doe many times happen to the deare Saints of God: wee must take great heed that we iudge not rashly of them in condemning them, to be wicked and notorious Hypocrites and offenders; for it may be our owne case for ought we know. We ought not in conscience to censure any man simply for his manner of death, or sudden departure; for many sicknesses slay men suddenly, even while they have meate in their mouthes, and are full merry. Many are sharpe and of long continuance. As the Palsie, Sciatica; or hip-gout, (as phisitions best doe know) some take away the use of the tongue, and other members, as the Apoplexy or falling evill, some the wittes, as the Phrensie and burning feaver, & other strange & unknowne diseases as experience it selfe doth prove. And therefore it is good to be prepared in our Christian estate, but in all these strange assaults of our brethren, we must iudge the best. For there never can bee an evill death, where a constant good life hath gone before; for as many amidst their torments doe suddenly passe to the paradise of Gods Saints, so many dying peaceably in their beds, are swiftly translated from earth to hell; yet still, *precious in the eyes of the Lord is the death of his Saints.* *Ely* was a priest and a good man, yet brake his necke with falling backward from his seat, *Jonathan* a godly man and a faithfull friend to *David*, yet was he slaine in battaile by the uncircumcised *Philistines*. The Prophet that came from *Iudah*

Psal. 116: 15.

1. Sa. 4.

1 Sam. 31. 2

Judah to Bethell, to speak against *Ieroboam* and his Altar. was a good man, yet killed by a lyon. So was *Iosiah* slaine in the vally of *Megiddon*. *Iobs* children so well nurtured and brought up by their godly father, were slaine by the ruine of a house in a violent wind, wee must not therefore iudge so much of men by their manner of death as by their life, for though sometimes a godly death may follow an evill life: yet an evill death can never follow a constant good life. Correct therefore thy evill life, and then feare not an evill death, for he cannot die ill that lives well: so that sudden death is onely evill to them which live an evill life, it finding them unprepared carrieth them suddenly to hell, but it cannot be evill to them which live well, for finding them prepared it freeth them from paine, which others endure by long and lingring sicknesse, and bring them forthwith to the place of happinesse. This rash censuring and iudging, was the sinne of the wicked Barbarians, as we may read in the Acts of the Apostles. This rash censuring and iudging, was also the sinne of the wicked Iewes, as we may reade in the Gospell of Saint *Luke*, wherein they did utter a secret corruption, naturally ingendered in all men, that is, very sharply to see into the sinnes of others, and severely to censure them; but in the meane time to flatter themselves, and be blindfold in seeing their owne; for these men thought, because the like iudgements did not fall on themselves, that therefore they were safe enough, and not so great sinners, but rather highly in the favour of God; even as many in the world doe now adayes falsly imagine and suppose that they are alwayes the worst sort of people, whom God doth most strike and presse with his punishing hand; having forgotten that God doth not keepe an ordinary rate here below, to punish every man as he is worst, or to cocker and favour him as he is best; but onely taketh some example as he thinketh good for the instruction and advertisement of others, and to be as it were looking-glasses, wherein every man may see his owne face,

1. King. 13. 24.
2. Chro. 35. 23.
Iob. 1.

Act. 28. 3. 4. 5. 6.
Luke 13. 1. 2. 3.
4. 5.

Lam. 1. 21.
Prov. 17. 5.

Ier. 25. 29.
Ier. 29. 12.

1 Pet 4. 17. 18

yea, and his owne cause handled and that God is a severe revenger of sinne, that all men may learne by the example of some to tremble and beware, lest they bee constrained in their owne turnes to know and feele the punishment they have deserved. Whereupon our Saviour Christ is iustly occasioned to correct their erroneous and sinister iudgement, and to teach them that they must not reioyce at the iust punishment of others. For this is the propertie of the wicked, as appeareth in the booke of the Lamentations, where it is said, *All mine enemies have heard of my trouble, they are glad that thou hast done it; but he that is glad (saith the wise-man) at calamities, shall not be unpunished:* but he should rather be instructed thereby to repent. And to all such barbarous, vnchristian and vncharitable censurers of the children of God, the Lord by his Prophet saith, *Loe, I beginne to bring evill upon the City which is called by my name, and should ye be utterly unpunished? Yee shall not be unpunished.* And againe, *Behold, they whose iudgment was not to drinke of the cup, have assuredly drunken; and art thou he that shalt goe altogether unpunished? Thou shalt not goe unpunished, but shalt surely drinke of it.* And the Apostle saith, *The time is come, that iudgement must begin at the house of God, And if it first begin at us, what shall the end be of them that obey not the Gospell of God?* Therefore iudge not thus rashly of those that are thus grievously handled in this manner, but think thy selfe as bad a sinner, if not worse, and that the like defects may defall thee, and thinke some great temptation befell them, and that thy selfe shouldest be worse, if the like temptation should befall thee, and give God thanks that as yet, the like hath not happened unto thee.

The sixth obiection is this: when a man is most neere death, then the devill is most busie in temptation; and the more man is assaulted by Sathan, the more dāgerous is his case; and therefore it may seem that the day of death is the worst day of all.

Ans^w. The condition of Gods children in earth is twofold; some are not tempted, and other some are. Some are not tempted (I say) as *Simcon*, who (as we read in the Gospell

pel of S. Luke) when he had seene his Saviour Christ, brake forth into these words: *Lord now lettest thou thy servant depart in peace according to thy word for mine eyes have seene thy salvation*: foresignifying no doubt, that hee should end his dayes in all manner of peace: And as *Abraham*; *For thou shalt goe* (as God said unto him) *unto thy fathers in peace, and be buried in a good old age.* And as *Iosiah* that good king. *Behold therefore* (saith the Lord unto him) *I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place.*

Luk. 2. 19. 30.

Gen. 15. 15.

2. Kings. 22. 20

And as for them that are tempted (as divers of Gods children are subiect thereto) though their case be very troublesome, yet their salvation is not the further off; for God is then more specially present by the unspeakable comfort of his holy Spirit, and when we are most weake, he is most strong in us, because his manner is to shew his power in our weaknesse. An example whereof we have in the Apostle S. Paul, who was greatly assaulted and tempted by Sathan, *And lest I should* (saith he) *be exalted above measure, through the abundance of the revelation, there was given to me a thorne in the flesh, the messenger of Sathan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me, and he said unto me my grace is sufficient for thee; for my strength is made perfect in weaknesse.* And for this cause even in the time of death, the devill receiveth the greatest foile, when he lookes for the greatest victory,

2. Cor. 12. 7. 8. 9

The sixe and last obiection is this: that violent and sudden death is a grievous curse, and of all evils which befall in this life, none is so terrible, therefore it may seeme that the day of such a kind of death is most miserable.

I answer: it is true indeede, that such a death as is sudden, is a curse and grievous iudgement of God; and therefore not without good cause feared of men in this world. Yet all things considered, we ought to be more afraid of an impenitent

Rev. 14. 13.

Psa. 116. 15.

Pro. 14. 32.

Iohn. 14. 2. 3.

nitent and evill life, then of sudden death. For though it bee evill as death it selfe in it owne nature, is, yet we must not thinke it to be simply evill, because it is not evill to all men, nor in all respects evill: I say, it is not evill to all men, considering that no kind of death is evill, or a curse unto them that are ingrafted in Christ, for that they are free in him from the whole curse of the lawe. *Blessed are they* (saith the Sonne of God) *that die in the Lord, for they rest from their labours, and their workes follow them.* Whereby it is signified that they which depart this life, (being members of Christ Iesus, of what death soever they die, yea though their death be never so sudden and violent) doe enter into everlasting ioy and felicitie. Againe, *Precious in the sight of the Lord* (saith the Psalmist) *is the death of his Saints.* Their death therefore (be it never so sudden or otherwise) must needs be precious; yea, though death commeth upon the children of God never so sharpely, and suddenly, yet *the righteous* (saith the wiseman) *bath hope in his death,* Againe, that sudden death is not evill in all respects, is apparent. For it is not evill because it is sudden, but commonly it takes men unprepared, and therefore evill, and so makes the day of death a blacke day, and as it were a speedie downefall to the gulfes of hell; otherwise if a man be ready and prepared to die (as he ought alwaies to be) then sudden death is in effect no death, but a quicke, easie, and speedie passage and entrance into eternall life and happinesse. For why shouldest thou, being the child of God unwillingly suffer a short death, that will bring thee to the fruition of life eternall, and all happinesse? Rather perswade thy selfe that if thou live in the feare of God thou shalt doe well, and so living, though thou die never so suddenly thou shalt doe better; and that the worst hurt that sudden death can doe thee (if this may be called hurt) is to send thee but a little sooner then (peradventure) thy fraile flesh would be willing, to thy Saviour Iesus Christ, who is gone but a litle before thee, through great and manifold dangers and temptations, to prepare a place

place(as he himselfe saith) for thee., and to receive thee unto himselfe, that where he is, there thou mayest be also; and remember that that worst is thy best hope. The worst therefore of sudden death is rather a helpe then a harme.

Now all these objections being thus answered at large, it doth appeare plainly to be a manifest truth, which the Preacher here saith, *That the day of death is better then the day of ones birth.*

Now I come to the third point, in which the reasons and respects are to be considered, that make the day of death to surpass the day of ones birth; and they may all be reduced to this one, namely, that the birth day is an entrance into all woe and miserie; whereas the day of death ioyned and accompanied with a godly and reformed life, is an entrance and degree to eternall life and glory. Which appeareth thus: viz. Eternall life hath three degrees; one in this life, and that is, when a man can truly say with the Apostle, *I am crucified with Christ, neverthelesse I live; yet not I, but Christ liveth in me.* And this all such can say, as truly repent and beleve, and that are iustified, sanctified, and have the peace of a good conscience, and are furnished with the giftes and graces of Gods holy spirit, which is the earnest of their salvation.

Gal. 2. 20

The second degree is in the end of this life, when the bodie goeth to the earth from whence it came, and the soule returns to God that gave it.

The third degree is in the end of this world at the last iudgement, when body and soule being re-united, doe ioynedly enter into the kingdome of heaven.

Now of these three degrees, death it selfe (being coupled with the feare of God) is the second, in as much as death is as it were the hand of God, to sort and single out all those that are the servants of God, from amongst the wicked of this wretched world. So that death is a freedome from all miseries, which have their end in death; and which is the first benefit that comes by death, and the first step to eternall

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naillife and glory. And the second benefit that comes by death, is, that it gives an entrance to the soule, and makes way for it, and doth (as it were) vsheer it into the glorious preience of the everlasting God, of Christ, of the holy Angels, and the rest of Gods Saints in heaven. And this is a notable comfort against death: for as all other evils of paine, are to a godly Christian changed into another nature, and of punishments are become favours, and benefits; so is it also in this of death; for now it is not a token of Gods wrath for sinne, but an argument of his love, mercy, and favour to his children. It is not properly death, but as it were a bridge by which we passe to a better life; from corruption to incorruption, from mortalitie to immortalitie, from earth to heaven; that is in a word, from vanity and miserie, to perfect ioy and felicitie, and away thereby made for the resurrection. Now who would not willingly passe over this bridge that is so easie, whereby he goeth from all cares and sorrowes, to all delight and pleasure, leaving all miseries behind him; and having all contentation and happinesse before him.

The gentiles taking it for granted, that either after death we should be happie, or not be at all, concluded that at least death would free us from all evill and miserie, and thereupon did willingly embrace death, as a rich treasure. The Egyptians also builded gorgeous Sepulchers, but meane houses because the one was to them but an Inne, the other, as they did thinke, an eternall habitation, which freed them from all misery. And *Seneca* againe exclames that our whole life is a penance, which the *Thracians* confirmed by their practice, celebrating their childrens birth with weeping and lamentation, but their death with great ioy and mirth, as divers ancient Writers record; whereby insinuating, that our life is nothing but miserie, and death the end of misery. But they have bene all greatly mistaken therein, for it is the godly Christian only which inioyeth these benefits by death, as namely, the exemption and freedome from all cares, troubles

bles and miseries. For which cause the death of the godly is called in the Scriptures by the name of Bed and Peace. *Hee shall enter into peace, they shall rest in their beds* (saith the Prophet.) It is called by the name of Rest? *They shall rest from their labours* (saith the Sonne of God.) And the Author to the Hebrewes saith, *There remaineth therefore a rest to the people of God.*

Againe, the Scripture entitles death by the name of sleep, and speaketh of the dead, as of such as are asleepe; and therefore the Prophet *David* saith, *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.* And our Saviour Christ speaking of *lairus* daughter which was dead, seeing all the people weep and lament her, said unto them, *Weepe not, she is not dead, but sleepeth.* And touching *Lazarus* death, our Saviour saith, *Our friend Lazarus sleepeth.* And touching *Stephens* death, it is said, *He fell asleepe.* For this cause our forefathers called the place allotted for the buriall of the dead, *Dormitorium*, a bed-chamber, wherein their bodies rest, expecting the ioyfull resurrection. *Homer* calleth sleepe *fratrem mortis*, the brother of death. *Diogenes* awaked out of a deepe sleepe by the Physitian, and asked how hee did, answered, *Recte, nam frater fratrem amplectitur*, Well, quoth he) for one brother embraceth another. The like is reported of *Gorgias Leontinus*: and the Poet saith, Sleepe is the kinsman of death; *Quid est somnus* (saith one) *nisi brevis mors*, What is sleepe but a short death? *Et quid est mors nisi longus somnus*, What is death but a long sleepe?

By beds, the Scripture understandeth the places, where the Lord bestoweth the bodies of his servants after their death, whether fire or water, or the paunches of wild beasts, or the chambers of the earth, sea, or ayre; and these are called beds, because they shall rest quietly in them, as in their beds, till the morning bell, or loud trumpet of the last great day, warning all flesh to rise, shall raise them. And therefore it is such an usuall thing in the Scriptures, so soone as men

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Esay. 57. 2.

Rev. 14. 13.

Heb. 4. 9.

Dan. 12. 2.

Luke. 8. 52.

Iohn. 11. 11, 12.

13.

Act. 7. 60.

Psa. 4. 8.

dyeto say they fall asleepe, because therby is meant that they are laid in their beds of peace; and they are called beds of rest, to put difference betweene these beds of our nights sleepe, and those of our sleepe in death: for heere be our beds never so soft or well made, we often take no rest, by reason of some distemper in our bodies, or fancies in our head; but in these sleeping places, which are called beds of rest; wee may *lay us downe* (saith the Psalmist) *and sleepe in peace, because the Lord our life being our keeper, will make us dwell in safetie.*

Indeed in its owne nature, the grave is rather an house of perdition, then a bed of rest; but being altered to the Jewes in promise, to us in performance, by Christs grave, who was buried in the earth, to change the nature of it, it is made to us a chamber of rest, and bed of downe.

These titles which are thus given unto death is a sweete comfort to the chidren of God against the terrors of death, for the graves of the righteous, which by nature are the houses of destruction, and chambers of feare, are by Christ and the grave of Christ made unto them chambers of safetie, and beds of rest. Christ by his beriall hath consecrated and perfumed our graves, making them which were prisons to hell, gates to heauen. At night we take our chambers, and lye downe in our beds, so when death comes (which is the end of life, as the night is of the day) we goe to the chambers of the earth, and there lye downe in our beds, till the day of refreshing (which is the day of rising) come, that commeth from the Lord.

This is a confutation of that phansie, that hath so long deluded the simple world, which is, that dead bodies walke after their death, and appeare unto men. For how can that be, when the bodies of Gods children rest in their beds, so soone as the breath departeth, and the bodies of the wicked are in their prisons, till the day of assise. Whereof, if any make a question, let him open their graves, and see. And seeing the soule returneth not after it hath left the body,
how

how can the body walke that wanteth a soule, or the soule be seene, if it should walke; which hath no body? or if death be a loosing of our soules from our bodies, how can there be any death, when soule and body are not parted, and when the man is not dead, but liveth.

Phil. 1.2.3

But this phansie came from *Pithagoras*, and is but a Philosophers dreame, told by him to the world, which was that the soules of men departed, did enter into the bodies of other men, good soules into good, and bad into bad mens bodyes. The world then beleevved him; and since that time Satan, who can turne himselfe into all formes, did in the darke night of Popery (to deceive that ignorant age) change himselfe into the similitude of some person, that was lately, or had beene long dead, and was beleevved by such a transformation to be the partie, man or woman, that hee resembled. So entred the error, that spirits did walke, and that dead bodies came out of their graves, and haunted sundry houses in the night, which were not the bodies of the dead, but the Divell in those bodies or shapes, as it is to be seene in *Samuels* counterfeit shape, raised by the Witch at Endor. And this error, as it deceived the blinde world, and somewhat troubled the seeing, so it is still in the mouth and faith of credulous superstition at this day. But God having given eyes to us to see his truth, and the light of iudgement to discern it: let us not walke in so great darknesse, as they that know not the truth, nor whether they goe. But the especial drift of the holy Ghost in the holy Scripture, by entitling death by the name of bed, of peace, of rest, of sleepe and such like (being all names of singular commoditie and benefit) is for the singular comfort of all Gods children, signifying unto them thereby, that they shall feele no bitterness in death, but rather ioy, and rejoyce in their deliverance, as if they were going to their beds, and their lives are not lost, but their bodies sleepe, as in a bed, most sweetly, untill the resurrection.

1 Sam. 28. 14.
15.

Mat. 14 36.

Act. 12. 15.

How sweet is peace to them which have bin long troubled

bled with warres and tedious contentions ; how pleasant is the bed , rest and sleepe , to them that have overwatched themselves. The Laborer is glad when his taske is done , the traveller reioyceth when he cometh to the end of his journey , the Mariner is happie , when after a dangerous voyage he arriveth in his harbour. All men shunne paine , and desire ease , abhorre danger , and love security. It were madnesse then for a godly Christian to feare so advantagious a death , and to wish for continuance of such a wretched life.

Tertullian hath a most excellent and elegant saying. That (saith he) is not to be feared , which sets us free from all that is to be feared , and that is death , which putteth an end to all feares and miseries. But the true Christian hath yet a farre greater benefit by death , for it doth not only put an end to evils of paine , but also to the evils of faults , not onely to the punishment for sinne , but to sinne it selfe. Now the evils of faults are farre worse then the evils of paine ; yea the least sinne is more to be hated , abhorred and shunned , then the greatest punishment for sinne. How comfortable then and welcome should death be unto us , that endure not onely our sorrowes , but also our sinnes .

As long as we live heere , and beare about us these earthly and sinfull tabernacles , we daily multiply our transgressions and rebellious against our gracious God , and sustaine fierie conflicts and continuall combates in our very bowes . O bondage of all bondages , to be in bondage unto sinne !

The Gentile that apprehended vice only as a morall evill , could say that men being in bondage to their lustes , were more cruelly handled by them then any slaves were by most cruell tyrants and monsters , how much more then should we that feelee sinne as a spirituall evill , and grone under the burthen thereof , account that bondage more intollerable , and worse

worse subiection, then can bee to the most barbarous and cruell tyrant in the world, from whose tyranny hee that should set us free, must needs be welcome. Which death, and onely death can doe. What great cause have wee then with all willingnesse to embrace death, and be greatly comforted when it approacheth?

But death doth yet much more for us, then all this; for it not onely frees us from all evils, even sinne, but puts us also into actuall and peaceable possession of all good things, and bringeth us to that good place, where (if there were any place for any passion) we would be offended with Death for not bringing us thither long before. And though the body rott in the grave, or bee eaten of wormes, or devoured by beasts or swallowed up by fishes, or burnt to ashes, yet that will not be to us a matter of discomfort, not onely because (as we have hard before) they are at rest and doe sleepe in peace in their beddes till the last day, but also (if we doe well consider the ground of all grace) as namely our union and conjunction with Christ our head) it is in deede a spirituall, and yet most reall coniunction and union. For we must not imagine that our soules alone are ioyned and united to the body or soule of Christ, but the whole person of man both body and soule, is united and conioyned to whole Christ. For we are united wholly to whole Christ (who is not devided) even according to both natures, by which hee is wholly ours; but after this good order, as first to be united to the manhood, and then by the manhood unto the Godhead of Christ. And when we are once ioyned and united to whole Christ in this mortall life by the bond of the Spirit, we shal so abide and remaine eternally ioyned and united unto him. And this coniunction and union being once truly made, can never afterward be dissolved.

1. Cor. 1. 13.

1. Cor. 3. 21.

Hence it followes that although the body bee severed
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from the soule by death, yet neither the soule nor body are severed or sundred from Christ, but the very bodie rooting in the grave, or howsoever else consumed, abide still ioyned and united unto Christ, and is then as truly a member of Christ, as it was before death. For looke what was the condition of Christ in death, the same or the like is the condition of all his members. Now the condition of Christ was this; though his body and soule were severed and sundred for the time the one from the other, as farre as heaven and the grave, yet neither of them were sundred from the Godhead of the Sonne, but both did in his Death subsist in his person. Even so though our bodies and soules bee pulled in sunder by naturall or violent death, yet neither of them, no not the body it selfe, shall be pulled or disioyned from Christ the head; but by the vertue of this coniunction and union shall the dead body (howsoever it be wasted and consumed) arise at the last day to eternall glory. For although the dead bodies of Gods Saints are often mingled with the bodies of beasts, foules, fishes or other creatures that devour them; yet as the Goldsmith by his art can sever mettals, and extract one mettall out of another: even so God can and will distinguish these dusts of his Saints at the last day of the glorious resurrection. A man that had never seen the experience of it, perhaps would have thought that the seede cast into the ground had beene spoiled, because it would rot there; but nature hauing shewed the returne of that graine with advantage, a man can easily be cured of that folly. The husband man is never so simple as to pity himselfe or his seed: he saies not, alas is it not pity to throw away this good seed. Why brethren what are our bodies but like the best graine? The bodies of the Saints are Gods choicest corne and what doth earth more unto Gods graine, then cast it into the death? Doe wee not beleue our bodies shall rise like the graine better then ever they were sowed?

In the winter season the trees remaine without fruit or leaves, and being beaten with the wind and weather, they
 appeare

appeare to the eyes & view of all men, as if they were withered, and rotten dead trees; yet when the spring time comes, they become alive againe, and (as before) doe bring forth their buds, blossoms, leaves, and fruit; the reason is because the body, grayne and armes of the tree, are all ioyned and fastened to the roote, where all the sappe and moisture lies in the winter time, and from thence by reason of this coniunction it is derived in the spring to all the parts of the tree.

Even so the bodies of men have their winter also, and this is in death, in which time they are turned into dust and so remaine for a time dead and rotten. Yet in the spring time, that is at the last day at the resurrection, by meanes of the mystical coniunction and union with Christ, his diuine & quickning vertue shall streame and flow from thence to all the bodies of his elect and chosen members, and cause them to live againe, and that to life eternall. For the bodies of Gods elect being the members of Christ, though they be never so much rotten, putrified and consumed, yet are they still in Gods favour, and in the covenant of grace, to which, because they have right, being dead, they shall not remaine so for ever in their graves, but shall arise againe at the last day unto glory. And by reason of this union and coniunction with Christ, we gaine the prayers of the Saints yet living with us, the love of the Saints glorified before us, the ministrie of Angels working for us, grace in earth, and glory in heaven. And in Christ, our gaine is such, as that we shall have all losses recompensed, all wants supplied, all curses removed, all crosses sanctified, all graces increased, all hopes confirmed, all promises performed, all blessednesse procured, Satan conquered, death destroyed, the grave sweetened, corruption abolished, sanctification perfected, and heaven opened for our happy entrance. And as for death it selfe, we are to consider, that it is chiefly sinne that makes it so terrib'e unto us; for in it selfe, and by it selfe, it is the wages of sinne, and the revenging scourge of the angry God, but unto those that beleue in Christ, it is changed into a most sweet sleene.

Rom. 8. 10.

For although the regenerate, and those that beleeve in Christ, doe as yet carry about the reliques of sinne in their flesh, from whence also the body is dead, that is to say, subiect to death, for the sinne that dwelleth in it, yet the spirit is life for righteousness, that is, because they are iustified from sinne by true faith in Christ, and resist the lusts of the flesh through the Spirit; therefore that sinne which yet remaineth in the flesh, is not imputed unto them, but is covered with the shadow of the grace of God. Therefore by death the true and spirituall life of the soule doth not die in them, but doth rather begin; to which death is constrained to doe (as it were) the office of a midwife. So that now we are delivered from sinne, in Christ, that it cannot hurt us, nay it is converted to our owne profit; and therefore death having her strength from sinne, is not to be feared, sith sinne, the sting of death, is overcome. What need wee feare the snake that hath lost her sting, shee can only hisse and make a noyse, but cannot hurt; and therefore wee see that many having taken out the sting, will carry the snake in their bosomes without any feare. Even so although we carry death about us in our mortall bodyes, yea in our bosomes and bowels, yet sinne which was her sting, being pulled out by the death of Christ, shee can onely hisse and make a stirre, and ordinarily looke blacke and grimme, but can no wayes annoy it.

Which will be the more manifest, if we will weigh how Christ our head and Captaine hath quelled and conquered this mighty Gyant for us, whereby none that are Christs members need stand in feare thereof. *Death* (saith the blessed Apostle) *is swallowed up in victory*, and Christ was dead, and now liveth, and that for ever, *And he hath the keyes of hell and death*, as he testifieth of himselfe in the booke of the Revelation. Now he that hath the keyes of a place, hath the command of that place. It is as much then as if it had been said, he had the command of death, and power to dispose of it at his pleasure. And will Christ then that hath such an ene-
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1 Cor. 15. 54.
Rev. 1. 18.

mie at his mercie, let him hurt and annoy his deare friends ; nay his owne members, and so in effect himselfe ? No, no, he conquered death for us, not for himselfe, seeing death had no quarrell to him.

By his uniuſt death then, hee hath vanquished our iust death, as Saint *Augustine* very excellently saith, death could not be conquered, but by death, therefore Christ suffered death, that an uniuſt death might overcome a iust death, and that he might deliver the guiltie iustly, by dying for them uniuſtly. Whereunto agreeth that speech, The uniuſt sinneth, and the iust is punished ; the guiltie transgresseth, and the innocent is beaten ; the wicked offendeth, and the godly is condemned ; that which the euill deserveth, the good suffereth ; that which the servant oweth, the master payeth ; that which man committeth, God sustaineth For although, because he was man, he could die, and did so, yet because he was iust, hee ought not to have died ; and hee that had no cause to die for himselfe, in reason and equitie, should not die for others unprofitably ; neither did he surely, but to the greatest purpose, that the Sonne of God dying for the sonnes of men, the sonnes of men might thereby bee made the sonnes of God ; yea that they of bad servants, might be made good sonnes. And this glorious mystery of our Saviours Incarnation and passion must needs bring forth glorious effects : this strange and unspeakable love of God, that his onely Sonne should dy for us, that the Lord should dye for disobedient servants, the Creator for the creature. God for man, this strange love (I say) must needs bee of strange operation, as it is, even to make of sinners iust men. of slaves brethren, of captives fellow-heirs, and of banished persons Kings, and to make of death, as it were, no death but a very easie passage to eternall life : for the death of Christ is the death of our death, sith hee died that wee might live ; and how can it be, but that they should live, for whom life it selfe dyed ?

Surely Death by usurping upon the innocent, forfeited
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Rom. 8. 37.
Ephes. 5. 30.

her right to the guiltie, and while she devoured wrongfully, shee her selfe was devoured. Yea in that Christ hath vanquished death, we may be truly said to vanquish it. *For in this* (saith the Apostle) *we are more then conquerours through him that loved us*, he being our head and we his members: and where the dead is conqueror, the members cannot bee captives.

Let us then reioyce, that we have already seized on heaven in Christ, who hath caried our flesh thither in his owne person, as an earnest peny and pledge of the whole summe that in time shall be brought thither. We may then boldly say, that there is somewhat of ours above already, yea the best part of us, as namely, our head, from which the members cannot be farre; yea we may assure our selves, that wee being members of such a head, yea bodie to it we are in effect where our head is. For *S. Augustine* saith, This body cannot be beheaded, but if the head triumph for ever, the members also must needs triumph for ever.

And that we have this benefit by Christs ascension into heaven aforehand for us, *Bernard* excellently sheweth. Be it (saith he) that only Christ is entred into heaven, yet I trow, whole Christ must enter; and if whole Christ, then the body as well as the head, yea every particular member of the body. For this head is not to be found in the kingdome of heaven without his members.

In a word, the head being above water, the body can never be drowned, although it be never so much beaten and tossed in this world with waves and tempests. Cast a man into a river, though all the body be under water, yet the man is safe if his head be above water, for the head will bring out all the bodie after it; so it is in the body of Christ, though all we sink in the river of death, yet our head is risen and is above water, & therefore the whole body is safe. Oh, but life is sweet & death is fearefull, how then may I be prepared against that houre. to undergoe it in a Christian patience without earthly passions? I answer, this is indeed the infirmity

infirmities of our flesh, & the properties of our corrupt nature that we are more desirous of this life fading, then of the life to come that is not sitting; and hence comes that feare and terror of death. Death in it selfe, and out of Christ is (as we have heard) very dreadfull, and we have reason to feare it, as it is an effect of sinne. But we speake not of death considered out of Christ, or considered in it selfe, but of death altered by the death of Christ; for so it is no dreadfull thing, but much to be desired: he is our Pastor, we need not feare to be taken out of his hands; our Advocate, therefore we need not dread damnation; our Mediator, therefore we need not feare the wrath of God, our light, wee need not feare darknesse, our shadow, wee need not feare the heat of hell fire; our judge, we need not feare that sentence shall bee denounced against us; our life, and therefore wee need not feare death. Well may the bruite beasts feare to die, whose end of life is their end of being: well may the Epicure feare and tremble at death, who with his life looketh to loose his felicitie: well may the faithlesse and impenitent sinner feare and quake, whose death is the beginning of their damnation: well may the voluptuous worldling, (whose felicitie consists wholly in the fruition of these transitorie things) greatly feare death as that which depriveth him of his pomp and preferment, of his honours and high calling, robbeth him of his iewels and treasure, spoileth him of his pastimes and pleasures, exileth him from his friends and country, and utterly bereaveth him of all his expectations, solace and delight. Which Iesus the sonne of Sirach noting, said, *O death how bitter is thy remembrance to the man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperitie in all things, yea unto him that is yet able to receive meate?* Yea it is for wicked and ungodly men to feare death exceedingly, because death in them, is not ioynd with a godly and well reformed life, they have not done that good for which they came into the world; and therefore it is for them to feare to die. They apprehend death as a

Iohn. 10, 28.

1. Iohn. 2. 7.

1. Tim. 2. 5.

Iohn. 8. 12.

Psal. 91. 7.

Iohn. 5. 22.

Eccle. 41. 7.

Psal. 116.9.

strong enemy, finding in it (through their continuall wickednesse and infidelity) no likelihood of salvation, no signe of peace; and therefore it is for them to feare to bee dissolved, and to think death to be no other change then a plague, death to them is a beginning of eternall death, and no pathway to Christ, but a portall-doore to destruction, and therefore they may iustly feare death. *Adam* might have had more reason to feare death that never saw a man die an ordinary death. But for us to be affrighted with death that see thousands die at our right hand, and ten thousand at our left, and that daily, is an inexcusable distemper; the gate of death is continually open, and we see a presse of people that daily throng into it. But seeing the Lord hath vouchsafed you a penitent and beleeving heart, go on boldly; and receive your portion in the land of the living, and although the assault of death be very violent, bitter and strong to the triall of your faith, yet call to minde that our Saviour Christ hath overcome death and hell, (as we have heard) he hath broken the strength of this battell, confounded the Captaine of this host, & set up the songs of triumph to all true beleevvers, that they may have the fulnesse of ioy.

So now it remaineth that you do as one that hath his house on fire, burning all in a flame, that it is impossible to bee quenched, who will throw out from thence and fetch his treasures and iewels, that so hee may with them build another house; even so must you doe: Let your owne ruinous house burne, let it perish, seeing it may not be otherwise. Onely thinke and bestirre your selfe how you may save your treasure and iewels, I meane your soule, and that is by a true and lively faith in Iesus Christ; that so at the resurrection of the iust, you may come unto a new house that cannot fade, nor perrish, but remaine immortall for ever. Onely let us be faithfull and couragious, for so hath our Captaine Iesus Christ beene, who already is proved the Conqueror, and if we faint not, nor turne backe, he will also make us conquerors. Therefore let not the violence and
multitude

multitude of torments affright us, we have but one life, and we can loose but one; and wee shall finde eternall life and happinesse by losing it.

Goliath that mighty Giant, was as much hurt by *Dauids* little stone, as *Sampson* by the waight of a whole house. *Ely* had as much hurt by falling backward, as *Iezabel* by falling downe out of a high window. The *Shunamites* sonne had as much harme by the headache, as *Abimelech* by a peece of a milstone cast upon his head. And they that stoned *Stephen* to death, tooke no more from him then an ordinary sicknesse did from *Lazarus*, and doth daily from us all. One death is no more death then another, and as well the easiest as the hardest take our life from us. And therefore the foure leproous men said one to another, *Why sit wee here till we die; If we say we will enter into the Cittie, the famine is there, and we shall die; and if we sit still here, we die also. Now therefore let us fall into the hoast of the Syrians, if they save us alive wee shall live, and if they kill us, we shall but die.*

Thou likest not death because of the paine of it, why, there is paine in the curing of a wounde, yet men will endure it. And shall death doe so great a cure as to make thee whole of all the wounds and diseases and art thou so loath to come to the cure? There is difficulty in getting into a haven, haddest thou rather bee in the tempest still then put into the haven? Thou likest not death for the paine of it: why then likest thou life which puts thee to worse paine? Men object not at the paines of life which they endure without death, there is almost no man but hee hath endured worse paines in life then he can endure in death, and yet wee are content to love life still, yea such is our folly, that whereas in some paines of life wee call for death to come to our succours, yet when wee are well againe, wee love life and loath death. If our comming into the world, bee with teares, is it any wonder if our going out bee so too. Consider yet more the humours of most men. Men will suffer infinite paynes

1 Sam. 17. 49.

Iudg. 16. 30.

1 Sam. 4. 18.

2 Kings 9. 33.

2 Kings 4. 19,

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Iudg. 9. 53.

Acts 7. 59.

Luke 16. 22.

2 Kings 7. 3, 4.

for a small living or preferment here in this world, yea, wee see souldiours for a small price, will put themselves into unspeakable daungers, and that many times at the pleasures of others that command them without any certaine hope of advantage to themselves, will men put themselves into danger of death for things of no value, and yet bee affraid of a little paine to bee indured when such a glorious estate is immediatly to bee inioyed in heaven. Againe let no man pretend the paines of death which is but a figgeleafe to cover their little faith, for they will languish of the goute or stone a long time rather then die one sweete death with the easiest conditions possible. Againe feare not the paines of death, for death is terrible when it is inflicted by the Law, but it is easie when it is inflicted by the Gospell, the curse is taken from thee, thou art not under the Law but under grace. And besides, for this cause did Christ dye a terrible and a cursed death, that every death might be blessed unto us; and further, God that hath greatly loved thee in life, will not neglect thee in death. What shall I say against the terrour of death but this text of the Apostle. *Thanks bee to God that hath given us the victory through our Lord Iesus Christ.* Againe, thou hast the spirit of Christ in thee, which shall succour and strengthen and ease thee, and abide with thee all the time of the combate. Why should wee doubt of it, but that the Godly die more easily then the wicked? neither may wee guesse at their paine, but the pangs upon the body, for the body may bee in grievous pangs when the man feesles nothing, and the soule is at sweet ease preparing it selfe to come immediatly into the sight of God: from hence then it is plaine and evident, that wee make the passage more difficult by bringing unto death a troubled and irresolute minde; therefore it is long of our selves there is terrour in parting.

And indeed our torments (how great and grievous forever) cannot be so great and so grievous, as those which the Martyrs

Martyrs and Saints of God in former ages have sustained and suffered.

Of the Fathers in the olde Testament, the Author to the Hebrewes saith, That *some were raked and tortured, others had trialls of cruell mockings, and scourgings, of bonds and imprisonments, &c. of whom the world was not worthy, &c.* And of the Saints and Martyrs of God in the Primitive Church in the ten persecutions, they were thrust out of their houses, spoiled of their patrimony, loaded with irons, locked up fast in prisons and dungeons, burned with fire, beheaded, hanged, and pressed to death, roasted on spits, broiled on gridirons, boyled in hot oyle and scalding lead, throwne downe from high and steepe mountaines upon sharpe stakes, torne with wilde horses, rent in sunder with the violence of bowed trees, condemned to toile in the mettall mines, thrust thorow with speares, brayned, racked, pricked with penknives, their eyes bored out, their tongues cut out, their bowels ripped out of their bellies, their bodies dismembred with variety of punishments, some whipped to death, others famished to death, some stabbed in with forkes of iron, some drowned in sackes, some their skins plucked off alive, some killed with cold, and left naked to the open shame of the world. Cities lay full of dead mens bodyes, and the bloud ranne streaming in the streets, their torments were so great, that the lookers on were amazed, and they were so mangled that the inward veins and arteries appeared, and the very entrails of their bodyes scene; they were set upon sharpe shels taken out of the sea, and made to goe upon sharpe nailes and thornes, and rolled up and downe in vessels full of sharpe nailes, plates of iron were laid red-hot to their arme-pits, they were torne and pulled in peeces, strangled in prisons, gnawne with the teeth of cruell savage beasts, tossed upon bulles hornes, their bodyes were laid in heapes, and dogges left to keep them that none might come to burie them, they were put into beares skins, and baited by dogges, and yet were not dismayd at any kinde of torment or cruelty; the
tormented

Heb. 11. 35, 36,
37, 38.

tormented were more strong then the Tormenters, and their beaten and torne members overcame the beating scourges, and tearing hookes, the tormenters were wearie with tormenting, and being overcome, were faine themselves to give over. Againe, some were pincht with fierie tongs; and were rosted on a soft fire, as one would roste flesh to eat: some were choaked and smothered with smoake by smale and soft fires; some were scorched and broyled on hot coales; some their fingers ends under the nailes thrust in with sharpe bodkins; some were put into co'd ponds in cold winter nights and taken out againe and cast into the fire; some were cut and chopt all to peeces; some were buried quicke after they had suffered diuers torments; some were grinded betwixt millstones; some were put to drawe in the plough like horses, and after put to torments; some had their noses with fiery pincers violently pluckt from their faces; some were put to the pineback where they were kept hanging in the trusse in a prison called litle ease, which made them through the grievousnes of the paine to sweate almost very bloud; some were hid over with hares, geese, and hens, and throwne to hungry dogs which did all to rent them; some were most pitifully broaken with the racke, that their bodyes and ioynts were almost plucked a sunder and afterwards caried to burning: some were killed like calves: bootes were filled with boyling grease and put on their legges; some were put in straight Irons, called the diuill on the necke, which will breake and crush a mans backe and body in peeces; some had a ball of linnen cloth put downe their throats to the bottom of their stomacke tied with a small string and when it was downe they pulled it up againe with violence through the meat pipe verie often, & then were tyed to an engine by a pully pulled up and downe, the fire burning by peece-meale

meale for their greater paines and torments, some were chained in prison bolt upright to a great post in such sort, that standing onely on tiptoe, they were faine to stay up the whole poysse or waight of their bodies thereby, and had allowed them every day onely two or three monthfulls of bread, and three spoonfulls of water, to the end they might bee reserved, to further torments: some were put into the bull of *Phalaris*, which is a kinde of torment made of brasfe like a bull with fire under it, to torment such as were put into it, which made them to roare like a bull: some of them having their hands bound behind them, were lifted up from timberlogges, and certaine instruments their members were stretched forth, whereon their whole bodies hanging were subject to the will of the tormentors, who were commanded to afflict them with all manner of torments; and that they should shew not so much as one sparke of mercy upon them, and the cruell tormentours did so extremely & with furiously handle them and deale with them, as though their soules and bodies should have dyed together; for what thing did lacke that either death could doe, or torments could worke, or cruelnes of mans invention could plot, or the gates of hell could devise, all was to the uttermost attempted. But who is able to recite all the kinds of torments of the Saints of God, which they suffered under the old and new testament for the verity of God, and yet all the fury and malice of Sathan and his wicked instruments, all the wisdome and policie of the world, and strength of man, doing, devising, plotting, and practising what they could, notwithstanding the religion of Christ hath had the upper hand.

And in truth, what is it that we suffer, being compared with their sufferings? even nothing in a manner: *Yee have not* (saith the Author to the Hebrews) *yet resisted unto blood.*

And

Heb. 12. 4.

1. Cor. 6. 3.

Luk. 9. 1.

1. Cor. 6. 2.

And why then should we feare death in the least degree, seeing all those holy Martyrs and Saints of God feared it not at the highest degree? Nay, why should we feare men, that are our selves feared of the Angels? for we shall iudge the very Angels. We were feared of the divels, for over them God giveth us authoritie; yea that are feared of the whole world; for we shall iudge the world.

Let us therefore with our whole might arme our selves for this compate of death. The persecutors, when they wound us most, are deepest wounded themselves, and when they think most of all to be conquerers, then are they most conquered. *Ignatius* going to his martyrdom, was so strongly ravished with the ioyes of heaven, that he burst out into these words: Nay, come fire, come beast, come breaking of all my bones, racking of my body, come all the torments of the divell, together upon me, come what can come in the whole earth or in hell, so that I may enjoy Iesus Christ in the end.

Luk. 22. 44.

One seeing a martyr so merry and iocund in going to his death, did aske him why he was so merry at his death, seeing Christ himselfe sweate water and blood before his passion? Christ (said the martyr) sustained in his body all the sorrowes and conflicts, with hell and death due unto us for our sinnes, by whose sorrowes and sufferings (saith he) we are delivered from all the sorrowes and feares of hell, death and damnation. For so plenteous was the passion and redemption of Christ, as, that faint and cold sweat that is upon us in the agonie of our death, the same he hath sanctified by the warme and bloudy sweat of his agony, and making the grave a quiet withdrawing chamber for our bodies, and death which before was so terrible to body & soule, is now by his meanes become the very doore and entrance into the kingdome of glory. And hereof Blessed *Hillary*, who from the fourteenth yeere of his age served the Lord in singleness of heart, and in sinceritie of life to his lives end, spake these words upon his death-bed, Goe forth my soule goe forth,

forth, why art thou afraid? Thou hast served Christ these seventy yeeres, and art thou now afraid to depart? Bishop *Ridly* the night before he did suffer, at his last supper, invited his hostesse and the rest at the table with him, to his mariage, for, saith he, to morrow I must be married, shewing thereby how ioyfull he was to die, and how little he feared, seeing that hee well knew hee was to goe to Christ his Saviour. And to this purpose the story of Master *James Baynham*, a Lawyer of the Temple (who is a singuler example to all Lawyers) is not unnecessary here to be inserted. Hee was of a vertuous disposition, of a godly conversation; mightily addicted to prayer, an earnest reader of the holy Scriptures, a maintainer of the godly, a visiter of the poore distressed prisoners, liberall to schollers, very mercifull to his Clients, using equity and justice to the poore, very diligent in giving counsell to the needy, widdowes, fatherlesse and afflicted without mony or reward, he was cruelly handled in prison, a miracle of God at his burning, when the fire had halfe consumed him, he spake, Oh, ye papistes behold ye looke for miracles, and here now may you see a miracle, for in this fire I feele noe more paine then if I were in a bed of downe, but it is to me as sweet as a bed of roses.

A Martyr taking his dinner before he went to martyr-dome, said, I eat now a good and competent dinner, but I shall passe a little sharp shower erre I goe to supper.

And to this purpose also tendeth the lamentable story and martyrdom of *St. Laurence*. The tyrant Emperour commanded the tormentours to whippe him with scourges, to ierke him with rods, to buffet him with fistes, to braine him with clubbes, to pinch him with fierie tongs, to gird him with burning plates, to bring out the strongest chaines, and the fire forkes, and the grated bed of iron on the fire with it, to binde him hand and foot, and when the bed is fire hot, on with him, roste him, broyle him, toss him, turne him, and the word was noe sooner spoken, but

but all was done : after many cruell handlings this meeke lambe was laid , I will not lay on his fiery bed of iron , but but on his soft bed of downe , so mightily God wrought with this Martyr, so miraculously God tempered his element of fire , not a bed of consuming paine , but a pallet of nourishing rest was it to him ; not *Laurence* but the Emperour might seeme to bee tormented , the one broyling in the flesh , the other burning in the heart. When this triumphant Martyr had beene pressed downe with fire pikes for a great space , in the Spirit of God he spake to the vanquished tyrant ; this side is now roasted enough on the fiery gridiron : Turne up O tyrant great, as lay whether roasted or raw thou thinkest the better meat. O rare and unaccustomed patience , by Christ this glorious Martyr overcometh his torments, vanquisheth this tyrant, confoundeth his enemies, confirmeth the Christians, sleepeeth in peace, and reigneth in glory. The God of might and mercie grant us grace , by the life of *Laurence* to learne in Christ to live, and by his death to learne to die for Christ. Amen.

Also *William Wolfie* Martyr was so desirous to glorifie God by his suffering , that he being wonderfull sore tormented in prison with the tooth-ach , he feared nothing more then that hee should depart before the day of his execution (which hee called his glad day) were come.

So by these examples wee see what great troubles the Saints , and servants, and martyrs of God endured, and how ioyfull they were as at a royall feast, in all those troubles and sufferings of Christ , that they might enter upon that comfortable death of the righteous. They were so farre from fearing death , as worldlings feare it , that they ran gladly unto it , in hope of the Resurrection , and reioyced in the welcome day of death , as in a day of the greatest good that could befall them. Why then should wee feare death at all , to whome many things happen farre more bitter and heavie then death it selfe , and yet nothing
so

so bitter and heaue, as happened to these Martyrs and Saints of God.

Therefore when thou comest to die, set before thine eyes Christ thy Saviour, in the midst of all his torments upon the Crosse, his body whipped, head thorned, face spitted upon, his cheekes buffeted, his sides goared, his blood spilt, his heart pierced, & his soule tormented, replenished on the Crosse with a threefold plenitude, as true God true man, God and man, *gloria, gratia poena*; full of glorie and all magnificence, because true God; full of grace and mercy, because God and man; & full of paine & misery, because perfect man; a paine continuing long, various in affliction, & bitter in sufferings. One saith he continued in his torments twentie houres at the least; others say, he was so long in paine on the crosse, as *Adam* was in Paradise with pleasure: for it was convenient that at what time the doore of life was shut against the sinner, in the same moment the gate of paradise should be open to the penitent, & at what hour the first *Adam* brought death into the world by sinne, in the same the second *Adam* should destroy death in the world by the Crosse. Others report that Christ slept not for fifteene nights before his Passion in remembrance of the paine; yea from the first houre of his birth to the last minute of his death, he did carry the crosse of our redemption. In the beholding of which spectacle to thy endlesse ioy and comfort, thou shalt see Paradise in the midst of hell, God the Father reconciled unto thee, God the Sonne and thy Saviour reaching forth his hand toward thee, for to succour thee, and to receive thy soule unto himselfe, and God the holy Ghost ready to embrace thee, and thou shalt see the Crosse of Christ, as *Iacobs* Ladder set upon the earth, and the toppe of it reaching heaven, and the Angels of God ascending and descending on it, to cary & advance thy soule to eternall life & glory. Then seeing we are thus graced by God both in our life & at our death, be not afraid to die. And sure it is the wil of God, that you should drink of the cup he hath filled for you, therefore pray that you

may

Gen. 28. 12.

Matth. 20. 22.

may suppe it up with patience, and receive great comfort thereby.

Againe, there bee three things that make death tollerable to every godly Christian. The first is the necessitie of dying; the second, the facility of dying; the third, the fecicitie of dying. For the first, that which cannot be avoided by any power, must be endured with all patience. *There is no man* (saith the Preacher) *hath power over the spirit to retaine it, neither hath he power in the day of death.* The first age had it, and therein may plead antiquitie; the second age felt it, and may pleade continuance; the last age hath it, and may plead propertie in all flesh, till sinne and time shall be no more. Call it then no new thing that it is: so ancient, nor a strange thing that is so usuall; neither call it an evill properly thine, which is so comon to all the world. Wilt thou feare that to be done, which is alwayes in doing, I meane thy dying; and dost thou feare to die in thy last day, when by little and little thou dyest every day? Oh, well said the Apostle Saint Paul, *I protest by our reioycing, which I have in Christ Iesus our Lord I die daily.* Then I may well say ye are alwayes dying; and death is still in doing. *Remember my iudgment* (saith Iesus the sonne of Syrach) *for thine also shall be so; yesterday for me, and to day for thee.* Salomon saith, *All things have here their time, you to day, and I to morrow, and so the end of Adams line is soone runne out.* Death is the Empresse and Lady of all the world, it leaseth upon all flesh without surrender of any, till the day of restauration; no place, no presence, no time can backe it; there is no priviledge against the grave; there is no inquisition in the grave, there is no pitie to be shewed by the grave, there is no pleading with the grave: *For there is no worke* (saith the Preacher) *nor devise, nor knowledge, nor wisdom in the grave, whither thou goest.* And therefore antiquitie never made altar to Death, or devotion to the grave, because it was implacable, ever found to be cruell, and never felt to be kinde.

And heere from the necessity of dying, we come to the facility

Ecclef. 8. 8.

1 Cor. 15. 31.

Ecclef. 38. 22.

Ecclef. 41. 4.

Ecclef. 9. 10.

facilitie of dying, which maketh it lesse fearefull, and more tollerable, for that the sence of death is of no continuance, it is buried in its own birth, it vanisheth in its own thought, and the paine is no sooner begunne, but is presently ended. I hough the flesh bee weake and fraile, yet the spirit is strong to encounter the crueltie of Death and to make it rather a kinde kisse, then a cruell crosse. *We faint not* (saith the Apostle) *for though the outward man perish, yet the inward man is renewed day by day.* Our Saviour Christ said at his death and last farwell, *Father the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee.* Is there glory in death, and is death but an houre? It is of no long abode, that abideth but an houre; and little doe I doubt, but that in that houre the soule is more ravished with the sight of God, then the bodie is tormented with the sence of death. Nay I am further perswaded that in the houre of my death, the passion of mortalitie is so beaten backe with impression of eternitie, that the flesh feeling notheth, but what the soule offereth, and that is God, from whom it came, and whither it would (as Saint *Augustine* saith) with as great hast as happinesse. And therefore, whether you please to define or divine of death, what it is, if it bee rightly broken into parts and passages, the elect of God shall finde it a very easie passage, even as it were but a going out of prison, a shaking off of our giues, an end of banishment, a breaking off our bands, a destruction of toile, an arriving at the haven, a journey finished, the casting off an heavie burthen, the alighting from a madde and furious horse, the going out of a tottering and ruinous house, the end of all griefes, the escape of all dangers, the destroyer of all evils. Natures due Countries ioy, and heavens blisse. And from hence doe flow those sweete appellations, by which the holy Ghost, which is the Spirit of truth, doth describe the death of the godly, in saying that they are gathered or congregited to their people, that is, to the company of the blessed and triumphant Church in heaven: to come to those which have deceased before them in

2. Cor. 4. 16.

Iohn. 17. 1.

Gen. 25. 8.

Gen. 35. 29.

Gen. 49. 33.

Numb. 20. 24.

Num. 27. 13.

the true faith, or rather have gone thither before them. So that the holy Ghost useth a most sweet *Periphrasis* of death; as speaking of the death of *Abraham*, *Then Abraham gave up the ghost, and died in a good old age, an old man and full of yeeres, and was gathered to his people.* And of the death of *Isaac*, *And Isaac gave up the ghost, and died, and was gathered unto his people:* and so likewise of *Jacob*, of *Moses*, of *Aaron* &c.

1. Per. 1. 14.

2. Cor. 5. 4.

Phil. 1. 23.

It is but the taking of a journey, which we thinke to be death, it is not an end, but a passage, it is not so much an emigration; as a transmigration from worse things to better, a taking away of the soule, and a most blessed conveying of it from one place to another, not an abolishing; for the soule is taken from hence, and transposed into a place of eternall rest; it is a passage and ascension to the true life, it is an outgoing, because by it the godly passe out of the slaverie of sinne, to true libertie, even as heretofore the Israelites out of the bondage of Egypt into the promised land. And as *S. Peter* termes it it is a laying downe of the tabernacle, for so he stiles our bodies. And as *S. Paule* termes it, it is an unclothing or putting off of it, and a removing out of the bodie from a most filthy lodging to a most glorious dwelling. They are said to be loosed from a port or from a prison, and to come to Christ, seeing they are led out of the Inne of this present life to the heaven y Country, and out of the dregs of wicked-men to the most blessed societie of Christ and his Saints in heaven. They are loosed by death out of the bonds of the bodie: for even as cattell, when they have disgarded the labour of the whole day at last about the evening are set free: and as they which are bound in prison are loosed from their fetters, so the godly are led forth by death from the yoke of their labours and sorrowes of this life, and out of the filthy prison of sinne, and by a wonderfull and most sweet translation are caried to a better life.

Phil. 1. 23.

Out of all which it clearly appeareth, how truely the Apostle hath called the death of the godly *advantage*, seeing
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it is advantage to have escaped the increase of sinne, advantage by avoyding worse things to passe to better, from labour and danger to perfect rest and securitie, and which is all in all, to eternall blessednesse. All which appellations of death, doe teach us to be so farre from being afraid of it, that we ought willingly to we'come it, as the easie and ioyfull messenger of our happy deliverance, and not sing loth to depart, as all worldlings doe, who tremble at the very name of it.

And thus I passe from the facility of dying, to the felicity of dying, of which I may say as *Sampson* did of his riddle, *Out of the eater came meat, and out of the strong came sweetnesse*. Now the meat that commeth out of this eater, and sweetnesse that proceedeth forth of this strong one, is a cessation of all evill, and an indowment of all good, and by this doore wee have an easie and readie passage to all blessednesse and happinesse, where God, and with him, all good is. *Man that is borne of a woman (saith Iob) hath but a short time to live, and is full of misery*. O sweet death, that turneth time into eternity, and misery into mercie: so graciously hath our Saviour done for us, making medicines of maladies, cures of wounds, and salves of sores, and to his Children producing health out of sicknesse, light out of darknesse, and life out of death. This made *David* to daunce in the midst of all his affliction and calamitie, when he said, *I should verily have fainted, unlesse I had beleaved to see the goodnesse of the Lord in the land of the living*. This hath supported the soules of Gods Saints in the seas of their sorrowes, when they thought upon the day of their dissolution, wherein they shou'd be made glorious by their deliverance. It is said by the Apostle *Paul*, that all creatures groane waiting for the liberty of the sons of God: and shall wee bee worse then brute beastes? doth the whole frame of nature as it were call for this time of change, and shall man bee so stupid or carried with such sencelesse feares; as to shunne his owne felicitie?

Judges 14. 14.

Iob. 14. 1.

Psal. 17. 13.

Iohn 14.6.

Mat. 10. 24. 25.

Iohn 1. 13.

Phil. 3. 21.

Revel. 14. 4.

2 Sam. 18. 3.

Numbers 2. 31.

Numb. 10. 25.

Ioshua. 6. 9.

For as our Saviour Christ tooke his flight from the heaven to the Virgins wombe, from her wombe to the world, from the world to the crosse, from the crosse to the grave, from the grave unto heaven againe: Even so from the womb wee must follow his steppes, and tread the same path that he hath traced out for us. *I am the way* (saith our Saviour) *the truth and the life.* He is the way without wandring, the truth without shadowing, the life without ending; he is the way in our peregrination, truth in deliberation, life in renumeration: the way whereby our pathes are directed, the truth whereby our errours are corrected, and the life whereby our fraile mortalitie is eternized. Therefore you may not looke to leape out of your mothers warme wombe, into your fathers hot ioy: *For the disciple* (saith our Saviour) *is not above his master, nor the servant above his Lord:* you must for a while endure death, that you may be dignified, I had almost said, deified; and surely you shall be neere it. *For we are borne of God* (saith the Evangelist) *and we shall be fashioned like unto the glorious bodie of Christ:* for he shall change our vile bodie, that it may be fashioned like unto his glorious bodie: and we shall follow the lambe (saith the holy Ghost) *whithersoever hee goeth.* It is enough that Christ dyed, neither would hee have dyed but that we might die with safetie & pleasure: how truly may we say, O this our *David* thou art worth *ten thousand of us*, yea worth a world of Angels, yet he dyed, and dyed for us; who would therefore live that knowes his Saviour dyed, who can bee a Christian and would not bee like him that would not die after him? I thinke of this and judge whether all the world can hire us not to die.

And now tell mee in lieu of all I have said, if death doeth thus divide vs from all evill, and bring us into all good? If death bee like unto the gathering hoste of *Dan*, that cometh last to gather up the lost and forlorne hope of this world, that they may bee found in a better? whether it is better to live in sorrow or to die in solace?

Let

Let *Agamades* and *Trophonius* assoile the doubt, of whom it is written by *Plaro* in his *Axiaco*, that after they had builded the temple of *Apollo-Delphick*; they begged of God that he would grant to them that which would bee most beneficiall for them; who after this suite made, went to bed, and there tooke their last sleepe, being both found dead the day after; in token that the day of death is better then the day of life; this being the entrance into all misery, and that the end of all misery: yea our dissolution is nothing else, but *eterni natalis*, the birth-day of eternitie, as *Seneca* calles it more truly then he was aware: Death is our birth day, we say falsely when we call death the last day, for it is indeed the beginning of an everlasting day, and is there any greivance in that? For this dissolution gives to our soules an entrance and admission into the most blessed societie of eternall glory with God himselfe: for what other thing is death to the faithfull, but the funerall of their vices, and the resurrection of their vertues. Christians therefore (one would thinke) need not as pagans, consolations against death, but death should serve them as a consolation against all misery. Death is the day of our coronation, we are heires apparant to the crowne in this life, yea we are kings elect, but cannot bee crowned till death, and shall not that make us love the appearing of Christ? Is a King afraid of the day of his coronation. In the ceremoniall Law, there was a yeare they called the yeare of Iubile, and this was accounted an acceptable yeare, because every man that had lost or sold his lande, upon the blowing of a Trumpet returned and had possession of all againe, and so was recovered out of all the extremities in which he lived before. In this life we are like the poore men of *Israell* that have lost our inheritance, and live in a manner and condicion every way straightned, now death is our Iubile, and when the Trumpet of death blowes, wee all that die returne and enioy a better estate then ever we sold or lost: shall the Iubile be called an acceptable time, and shall not our Iubile be acceptable to us?

2 Tim. 4. 8.

Levit. 25.

Esay 61. 2.

Psa. 102. 24.

Psa. 55. 23.

Eccle. 41. 13.

Prou. 10. 31.

But you will here obieſt and ſay, me thinkes I am called backe too timely out of this life, God ſnatcheth me a way in the miſt of my daies. I might yet live longer, for I am young and in my blood. I feare therefore leaſt this be a ſigne of the wrath of God, ſeeing it is written, *Bloudie and deceitfull men ſhall not live out halfe their daies.* I anſwer, there is no time now to conſult with fleſh and blood, but readily to obey the heavenly call. And for your few yeeres, *Seneca* ſaith well; He that dieth when he is young, is like him that hath loſt a dye, wherewith he might rather have loſt then wonne; more yeeres might have enſnared you with more ſinnes, and have hardened you in your impenitencie, to the hazard of your life in this world, and your ſoule in another. And for the flower of your youth, if you compare it with eternity, whether now you are going, and ought to long after it, indeed all are equally young and equally old. For the moſt extended age of a man in this world is but as a point or a minute, and the moſt contracted can bee no leſſe. And *Ieſus* the ſonne of *Sirach* ſaith, *A good life hath but few daies, nothing is ſo timely with God, which is ripe. Long life truly is the gift of God, and the hoary head a crowne of glory* (ſaith the Wiſeman) *if it be found in the way of righteouſnes.* Yet ſhort life is not alwayes a token of the wrath of God, ſeeing God ſometime commands the godly alſo, and thoſe that are beloved of him to depart timely out of the houſe of this world, that beeing freed from the danger of ſinning, they may bee ſetled in the ſecurity of not ſinning, neither be conſtrained to have experience of publike calamities, more grievous oftentimes then death it ſelfe. It is certaine to live long, is but to bee long troubled, & to die quickly is quick-ly to bee at reſt,

An immature and vntimely death, for a man to be taken away before he be come to the full period of his life, that by the courſe of nature and in the eye of reaſon he might have attained unto, is a thing that may betide good men. and not be a curſe to them. *The righteous man perſiſteth, and no man layeth*

Eſay. 57. 1.

layeth it to his heart, saith the prophet, *the mercifull man is taken away*, (namely, untimely.) For if they dyed in a full age, it were not blame worthy for a man not to consider it in his heart. *Jacob* knew this full well, that untimely death belongeth to Gods children, for when *Iosephes* parti-coloured coat was brought to him all bloudie, it is said that he knew it, *It is my sonnes coate* (saith he) *some evill beast hath devoured him*, *Ioseph* is without doubt rent in pieces. So *Abiah*, the sonne of *Ieroboam* falling sicke, *Ieroboam* sending his wife to the Prophet *Abiah* with presents, to tell her what should become of the child; when shee was come, the Prophet told her, that he was sent to her with heavie tidings. *Arise thou therefore* (saith he) *get thee to thine owne house, and when thy feete enter into the Citie, the child shall die, and all Israel shall mourne for him; & bury him; for he only of Ieroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Ieroboam*,

Now this truth is confirmed unto us by two arguments, the one drawne from the malice of the wicked against the godly, the other from the mercie of God to the godly.

For the first, the wicked through their malice seeke by all meanes to cut off the godly, because their wickednesse and sinfull life is reproved by their godly conversation, neither can they follow their sins so freely as they would, nor quietly without detection or checke. The Apostle saith, *Cain, that wicked one, cut off and slew his brother Abel; and wherefore slew he him? because his one workes were evill, and his brothers good*. The Patriarches sold *Ioseph* their brother, and sent him out of the house of his Father, because hee was a meanes that they were checked for their evill sayings. And this is that we have in the booke of Wisdome. *Therefore the ungodly men say, let us lye in wait for the righteous, because he is not for our turne, but is cleane contrary to our doings, he upbraideth us with our offending the law, and objected to our infamie in the transgression of our education. He was made to reprove our thoughts. It grieveth us also to looke upon him: for*

Gen. 37. 33.

Gen. 44. 28.

1. Kings. 14. 1.

2. 3. 6. 12. 13. 17
18.

1. Iohn. 3. 12.

Gen. 37. 2.

Wisd. 1. 12, 14.
15. 16 18. 19. 10

his life is not like other mens : his wayes are of another fashion. He counteth us as bastards, and he withdraweth himselfe from our wayes as from filthinesse: he commendeth greatly the latter end of the iust, and boasteth that God is his Father. For if the righteous man be the sonne of God, he will helpe him, and deliver him from the hands of his enemies. Let us examine him with rebukes and torments, that wee may know his meeknesse, and proove his patience: let us condemne him unto a shameful death: for he shall be preserved as he himselfe saith.

Gen. 19. 16. 17.

2 King. 22. 20.

Esay 57. 1.

For the second, because in the goodnesse of God wherewith he affecteth his children, he taketh them from the evill of the plagues to come, as Lot out of Sodome, and as good king Iosiah : *Therefore I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thy eyes shall not see all the evill, which I will bring upon this place.*

The righteous man perisheth (saith the Prophet as we heard before) *and no man layeth it to heart, and mercifull men are taken away, and none consider that the righteous is taken away from, the evill to come.* And though he saith he perisheth, he meaneth not simply that they were perished, but as Chrysostome saith of one, he sleepeth, he is not dead; he resteth, he is not perished. For the prophet speaketh according to the opinion of the wicked, who were fixed in the world, and therein had their felicity, and so iudged them to bee perished, who were taken out of the world somewhat untimely and vnseasonably, as it seemed to their sense and iudgement. But all this is in Gods mercy, from the evils to come. That besides the present miseries, there are many miseryes to come, so as it is an argument to prove the happinesse of the dead, that they are taken away from the miseries to come. which should likewise move us to love life the lesse, because we know not what fearefull alterations may come, either in outward estate, or in matters of religion. What case were wee in if warre should come upon us with all the desolations and terrours that accompanie it? What if the pestilence should come againe, or
we

we be left in the handes of the violent? or God fight against our estates by fire or inundations or the like? Who can tell what fearefull alterations may be in religion, and is it not best to be in heaven, and then we are safe, besides the miseries that may fall upon our owne bodies, or children, or friends?

To this purpose Wisdome saith, *Though the righteous be prevented by death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of yeares, but wisdome is the gray haire unto men, and unspotted life is oid age. He pleased God, and was beloved of him, so that living amongst sinners, he was translated; yea speedily was he taken away, lest that wickednesse should alter his understanding, or deceit beguile his soule. For the bewitching of naughtinesse doth obscure things that are honest, and the wandring of concupiscence, doth undermine the simple mind. He being made perfect in a short time fulfilled a long time, for his soule pleased the Lord, and therefore hastened he to take him away from amongst the wicked. This the people saw and understood it not, neither laid they up this in their mindes, that his grace and mercie is with his Saints, and that he hath respect unto his chosen. Thus the righteous that are dead shall condemne the ungodly that are living, and youth that is soone perfected, the many yeeres and old age of the unrighteous.*

Wisd. 4, 7, 8, 9,
10, 11, 12, 13,
14, 15, 16.

Plotinus the Philosopher (as *S. Augustine* hath it) sawe in part this very thing, that men are bodily mortal, and thought it an appurtenance to the mercy of God the Father, lest they should alwayes be tied to the misery of this life. It is no lesse mercie to be taken sooner away, that they may see and suffer lesse misery, which the length of their daies would effect. Therefore the godly man dies well, whether he dye in a good age, or in the first flower of his youth. By how much the more timely the heavenly Generall doth call thee backe out of the station of this life, by so much the sooner doth he place thee in a place of rest, peace and victory. It may bee you will object and say, I would live longer
to

to doe good and to benefit others and to doe God service, and to benefit others by mine example, & therefore : am loth yet to die. Answer, search thine one heart, it may be this pretence of doing good to others, is pleaded only because thou wouldest further thine owne good, and God that set you to doe this worke, knowes how long it is fit for thee to be at the same. He knowes how to make use of all the labours of his workemen, he will not call thee from thy work till he be provided to dispatch his busines without thee: and it may be if thou be long at thy worke thou wouldest marre all, thy last workes would not be so good as thy first, it is best to give over while thou doest well for though thou maist doe much good heere, yet it is certaine thou dost much evill heere too. Again if any others object the loathnesse to leave his honours or high place in the world. I answer, consider seriously the thraldome which thy preferment brings thee, thou canst not live free but still thou art fettered with the cares and feares and griefes that attend thy greatnes; there is litle difference betweene thee and a prisoner, save that the prisoner hath his fetters of Iron and thine are of gold, and that his fetters binde his body and thine thy minde, he wares his fetters on his leggs and thou thine on thine head: and in this thou art one way lesse contented then some prisoners for they can sing for ioy of heart when thou art dejected with the cares and griefes of thy minde: if thou hadest a crowne it were but a crowne of thornes in respect of the cares it would put thee too: say thou shouldest get never so high, thou canst not protect thy selfe from the miseries of thy condition, nor preserve thy selfe in any certaintie from the losse of all thou enioyest, if thou wert as high as the toppe of the Alpes thou canst not get such a place but the cloudes, windes, stormes, and terrible lightnings may finde thee out so as thou wouldest account the lower grounds to be the safer place: *And seekest thou great things for thy selfe? seeke them not, for behold I will bring evil upon all flesh saith the Lord.* I thou standest as a man on the top

of a pinnacle thou canst not know how soone thou maiest tumble downe, and that fearefully, and if thou shouldest bee sure to enioy thy greatnesse of place in the world, yet thou art not sure to preserve thine honour, for either it may bee blemished with uniuert aspersions or else some fault of thine own may marre all thy praises; for as a dead fly may marre a whole box of oymtment, so may one sin thy glory. Thou loofest not honour by dying, for there are crownes of glory in heaven, such as shall never wither nor be corrupted, such as can neither be held with care or envy or lost with infamy. Again, it may be you will obiekt and say, I am loth and unwilling to die, because then I must leave my loving wife my deere children and kinsfolkes. I answer, howsoever we bee left & forsaken, or rather sequestred & separated from our wiues, children, kinsfolkes & friends by death, yet are we not forsaken of God, nor of his Sonne Iesus Christ. But take heed that thou be not so carefull for the bodily safety of wife children, kinsfolkes & friends, that in the meane time thou neglect the care of thy soule. Behold, he calls thee by death, take heed thou doe not so love thy wife and children, that therefore thou refuse to follow God calling thee with a ready heart. The love of thy heavenly Father must be preferred before the love of children: the love of our bridegroom Christ Iesus before the love of thy wife, the benefit must not be more loved then the benefactor. And we must consider that we, our wives, children, kinsfolks & friends are all as it were travellers, going forth of this world, in a maner, we tak our voiage together; if we go a litle before, they shall follow shortly after. Wherefore as at the begining of our mariage & acquaintance, God did appoint that we should leave father & mother, & cleave to our wives, even so now in this case, it ought not to grieve us to leave them when God wil have it so, & to return to him, who is better unto us, then father, mother, wife, children, or any thing els: yea worth ten thousand of them, as the people said of *David*; yea he then shall be al in all to us. Therefore let the godly ones fetch comfort from hence

Eccle. 10. 1.

Gen. 1. 24.
Mat. 19. 5.2. Sam. 18. 3.
1. Cor. 15. 28.

hence, that though by death they leave the world, wife, children, and friends and kinsfolkes, yet they shall bee gathered to their fathers, kinsfolkes and friends. Againe, alas the most of us have not so much as one sound entire and perfect friend in all the world worthy to bee reckoned as the stay of our lives. Those that can plead felicitie in their friends, yet what is it? One pleasing dreame, hath more in it then a monthes contentment which can bee reaped from thy friends. Alas it is not the thousandth part of thy life which is satisfied with delight from them, and thou seest thy friends droppe away from thee from day to day: for either they die or they are so farre removed from thee that they are as it were dead to thee, and sith they are gone, who would not long to goe after them? And the friends that are left are not sure to thee, men are mutable as well as mortall, they may turne to be thy foes that are now dearest unto thee; or if they fall not into tearmes or flat enmity, they may grow full and wearie of thee, and so carelesse of thee: and what are the friends on earth to thy friends thou shalt finde in heaven? And by death thou doest not lose thy friends neither, for thou shalt finde them and enjoy them in an other world to all eternity. Who could live here if he were not beloved? Or what can an earthly friendship be unto that in heaven, where so many thousand Angels and Saints shall be glad of us, and entertaine us with unwearied delight; if we had but the eyes of faith to consider of this, we would thinke every houre a yeare till we were with them; and for thy wife and children, thou leavest them but for a time, God will restore them to thee againe in a better world, thou gainest the presence with God and his eternall conjunction, he can be hurt by the losse of no company that findeth God in heaven.

I read of *Socrates* being but an heathen man, that when *Crito* perswaded him, that if he would not regard his life for his own sake, yet for his wife, children, kinsfolks and friends sake, which depended on him: he answered, God will care
for

for my wife and children, who first gave them unto me, and for my kinsfolke and friends, I shall find the like unto them, and farre better in the life to come, neither shall I long want your company, for you also are going thither, and shall shortly be in the same place: and they are not lost but sent before us, neither are they dead, but fallen asleepe, hereafter they shall awake, saith Saint *Cyprian*, and they shall rise againe, and wee shall see one another, and reioyce and sing.

Esay. 26. 19.

Againe, another obiection: Oh, but my debt is great, if I die now, how can I be comforted at my death, for after my death my creditors will come and seize on all that I have, so cruell are they, and mercilesse, and so shall my poore wife and children be undone for ever: and therefore I would to God I might live to be out of debt, and to leave my wife and children free, though I left them little or nothing, besides. Alas I how shall I doe, nay, how shall they doe? This is it that tormenteth my heart, when I thinke of it: these carefull thoughts goe to bed with me, lodge all night with mee, and rise with mee, and lyeth all day in my bosome; these things considered, what comfort can I have in death, dying in such a case?

Ans^r. Still be patient I pray you, and drinke often of the Lords Fountaine some sweete water to refresh you in this case. I know this you speake of is a very great griefe, and biteth the heart, and that even this maketh many a man and woman more loath to die, then otherwise they would be, and because divers men have divers means to rid their debts by, some by leases and livings in reversions, some by discharging every yeare a portion by such helpes as already they enjoy, every man wisheth as his case is, some to live till those leases and reversions come to them and theirs, till they may by such yearely parcells acquit the whole, and so forth, every one wisheth life, trembling, and shaking to thinke on death till these things be so. To all which mindes thus grieved and pinched, I say this, you cannot commit your wife and children

1Pet. 5. 6. 7.

dren into the hands of a more faithfull guardian and overseer, then God is; for he will take them into his charge and protection. And therefore hearken and give care, what the Spirit of comfort speaketh, with great comfort in the first Epistle of Saint Peter. *Humble your selves therefore under the mightie hand of God, that hee may exalt you in due time, cast all your care upon him for hee careth for you.* As if he should say, I know your woe and carefull thoughts, bee not discouraged, nor faint in feare under the Crosse; you have care in your heart, cast it upon mee, and I will discharge it; what you cannot, I can, and of my will bee assured, I doe care for you. O my God, what sayest thou? Doeest thou care for me? and shall I remove it from my selfe to thy Maiestie, and lay it all upon thee? So indeed thou speakest; mine eyes see, and mine cares heare. Why, then will I indeed both beleewe and doe (most deare Father) heere grove'ling in the dust before thee, humble my soule, and blesse and praise thee for easing me of so grievous a burden; my care be hereafter (my sweet God) cast wholly upon thee, and as thou hast spoken, so do for mee and mine, I humbly beseech thee, for Iesus Christ his sake.

Luk. 12. 24. 27.
28. 29.

Psa. 147. 9.

Psa. 104. 27.

Mat. 6. 26.

Consider the Ravens (saith our Saviour Christ) *how they neither sow nor reape, which have neither storehouse nor barn, and yet God feedeth them. He gives to the beast his food* (saith the Psalmist) *and to the young Ravens which crie, These wait all upon thee, that thou maiest give them their meat in due season. How much more* (saith our Saviour) *are yee better then beasts or fowles? Consider also* (saith our Saviour) *of the lillies of the field, how they grow, they neither labour nor spinne, and yet Salomon himselfe, in all his royalty, was not clothed like one of these, &c.* What concludeth then our Saviour there? Surely even this, your heavenly Father knoweth, that you have need of all these things. As if he should say, let this stay and strengthen you, and satisfie and content you evermore, that God, yea God your heavenly Father knoweth your case, what you and yours from time to time and ever are in need

of

of. O strange and strong comfort drawne from Gods mercie, love and knowledge, how overwhelmeth it all, that ever fearefull and distrustfull man can object? I am unworthy, it is true (for so wee must acknowledge with the Patriarch *Jacob*) that wee are not worthy of the least of all Gods mercies. My debts be great, be it so that they are ten thousand talents; the Creditors are very cruell and mercilesse, yea so cruell as that mercilesse Creditor, which our Saviour Christ speaketh of in the Gospell, my selfe void of friends and the like. Be it so that all thy lovers, friends and acquaintance are put farre from thee; as the Prophet *David* complaineth in the Psalme; yea let all thy brethren hate thee, as *Ioseph* was of his brethren; let all thy friends goe farre from thee, and be wanting unto thee; as it is in the Proverbs, or whatsoever else it bee, put it all off with this (saith our blessed Saviour) that your heavenly Father knoweth the same, and despaire you of helpe, when hee faileth to know, and not before, I charge you: but take it at any hands as a sequele sure; he knoweth, and therefore he will provide in fit time for all things; and this care shall doe, what yours never can, both for you and yours if you commit it unto him. It is God which cales himselfe the God of Orphans, and defender of the Widowes; commend them therefore to his patronage and defence. Ever in such griefes as theie are, we should remember the promise of the Lord, which hee made to *Abraham* and to his seed. *And I will establish my covenant betweene thee and me, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

All soules are mine (saith the Lord) *both the soule of the father and of the sonne are mine.* God which is thy God, will also be the God of thy seed; thy children are not only thine, but also Gods, yea more Gods then thine; therefore doubt not of the fatherly care of God towards them. The Prophet of the Lord doth testifie that hee hath bene young, and also old, yet never did he see the righteous forsaken, or his seede

Gen. 32. 10.

Mat. 18. 28. 29.
30.
Psa. 88. 18.

Prou. 19. 7.

Psa. 10. 14.
Psa. 68. 5.
Psa. 146. 9.
Pro. 15. 25
Gen. 17. 7.

Ezech. 18. 4.

Psa. 37. 25.

to

Psal. 112. 2.

to beg their bread ; not meaning that it was impossible that the child of a righteous man should goe a begging, but that it is a thing very rare, and that he was now fourecore years old, yet did he in all his life never see it ; and so have many men liued till they have beene of great yeares, and yet seldom, or not at all, have they seene any such thing come to passe. And againe he saith, *The seed of the righteous shall be mightie upon earth, the generation of the upright shall be blessed.* God hath promised to thy children the heavenly treasures, he will not suffer them to perish for hunger ; hee hath given them life, and will not deny them maintenance for life ; he hath given them a body, which he hath wonderfully framed, he will also kindly sustaine, he will never forsake his owne, nor give over to nourish them whom hee hath created, and hitherto by our selves through his blessing provided for. Therefore feare not at death, for if he take you away, he will give some other good meanes to performe his promise by. He is your God, and their God after you, and will not faile them, for he hath said it, *I will never leave thee, nor forsake thee.*

Heb. 13. 5.

2 Kings 4. 11.

In the very matter we speake of, see the experience by a most memorable example, and be comforted with it. The husband died being one of the sonnes of the Prophets, and a man that feared God, he died much in debt, not by reason of any prodigalitie or unbriftnesse (as many doe) but by the hand of God, and he left his poore wife and children to the crueltie of the cruell Creditor, who came in fierce manner to take away the children from their mother, to answer the debt by bondage. This was a heavy crosse to a man fearing God, to live in debt & die in debt, especially debt being so dangerous to his poore wife & children : yet this it was, that we may not be discouraged our selves, or be over heady to censure to far, if the like befall any one of us. *For the Lord doth make poore, and the Lord maketh rich, he bringeth low, and lifteth up.* And as the Wiseman saith, *Riches are not for ever.* Happily this man wished that he might live till he had paid his

1 Sam. 2. 7.

Prov. 27. 24.

his debt, as you doe, and with condition of Gods good liking; it was but well if he did so. For a man is tyed and bound to provide for his owne family. But it so pleased not God, for he died and left the debt unpaid, and his Creditors will be answered with the bodies of his poore crying children, which hee left with a very sorrowfull and heauy mother behind him; how now shall this wofull widow and fatherlesse children doe? Now see it God faile to provide for that thing, he saw this poore widow had need of, to relieve her selfe and her children? He directed his prophet to bid her borrow vessels of her neighbours, and himselfe by his powerfull mercie, and mercifull power, so encreased and multiplied that little oyle, which shee had in a cruse, that it paid her creditors, and yelded her further maintenance for her and hers, to her unspeakable ioy and comfort; you know the storie. Thus then behold and thinke of it, and write this in the palines of your hands that you never forget it, *And write it upon the doore-post of thine house, and upon thy gates; yea write it, & make it plaine upon tables, that he may run that readeth it.* God is not the God of this man alone, or of his wife and children, which hee left behind him, but he is your God and our God, yea, hee is a God most mercifull to all those that doe wholly rely and depend upon him.

If you may live to free things your selfe, it is to be wished and you may with condition aske it if it may stand with the good will and pleasure of God; but if it please God to have it otherwise, then grieve not to depart, lest you appeare to tye God to your providence, life and meanes, when you see by this example what hee can doe when you are gone; and not what he can doe, but what he will doe, if you waver not but beleewe. God was to this Widow in stead of her husband, and farre better, so shall he be to your wife. God was to these children in stead of their father, and better farre, so shall hee bee to yours. God was the Executor and paid this debt, & the overseer that all was wel, friends were not wanting to mother or children, but God was a friend in the great

1.Tim.5.8

Deut.11.12.
Abac.2.2.

Iohn.20.17.

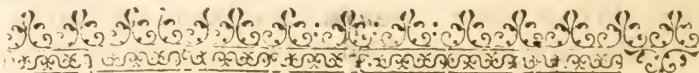
Iam.1.6.

test need, that most fully, mercifully, and bountifully performed all, and suffered not the care of his deceased servant to be uncared for, nor uncomforted.

Wherefore, let it not grieve thee to die, but thereby receive comfort, if God will have it so, leave all to him, and remember his promises, together with this practise, committing your wife and children to God, and he will protect and provide for them. Therefore what is unpaid by thee, he will pay as shall be best, and effect what you cannot thinke of, to give testimony of his mercy to you & yours. So God is not tyed to your leases and livings, when they shall descend unto you, if he please he will use them, if not, he can well want them, and yet pay all, and set up the poore fatherlesse child even with the rulers of the people, as hee hath done in all ages.

1. Sam. 1. 8

The end of the fift Division.



THE
SIXTH DIVISION,
THE COMFORT AGAINST
THE DEATH OF FRIENDS.



Right well said *Chrysostome* of the word of God, Hast thou the Oracles of God? care not for any other teacher, for there is none shall teach thee like them. So say I for comfort in this case, as *Chrysostom* doth for doctrine. Hast thou the holy Scriptures? care not for other comforters, for none shall comfort thee as these doe, nay without these

Rom. 3. 2.

these there is no comfort to be had at all, and as *David* said to *Abimelech* the Priest concerning the sword of *Goliath*, let us say of these holy Scriptures, There is none like unto this, give it me. For if these will not serve, then nothing will serve. For whatsoever woe wringeth, whatsoever sorrow nippeth, whatsoever crosse grieveth, and whatsoever losse troubleth, there is for them all in the word of God most sweet comfort; if it be diligently sought, and truly and carefully applied.

1. Sam. 24. 9.

We reade in the booke of Genesis, that prophane *Esa* mourned upon his father *Isaac*, and cryed out most pittifully to him, saying, *Hast thou but one blessing my father?* Not one, but many and infinite are the consolations of God our heavenly Father; for the storehouse of his consolations can never be emptied: he hath not dealt with us niggardly or sparingly, but a good measure of consolations pressed downe, and running over hath he given to us in our bosome. For euery crosse and losse he hath severall comforts and consolation in the holy Scriptures. *Blessed be God* (saith the Apostle) *even the father of our Lord Iesus Christ the father of mercies, & God of all comfort, who comforteth us in all our tribulations, that we may bee able to comfort them, which are in any trouble by the comfort wherewith we our selves are comforted of God.* No marvell therefore if *Chrysostome* saith againe in the true feeling thereof, Ever I exhort, and I will never cease exhorting, chat not onely here in the Church of God, you would attend unto these things, which are there saide and taught, (and to say as *Cornelius* said unto *Peter*, *Now therefore are we all here present before God to heare all things that are commanded thee of God.*) But at home also, that you would daily give your selves with the men of Berea to the searching and reading of the holy Scriptures. *Search the Scriptures*, (saith our Saviour Christ) *for in them ye thinke to have eternall life, and they are they that testifie of me.* If you will not utterly warre against all truth and reason, and even against God himfelse, I know you will hearken unto these

Gen. 27. 38.

Luk. 6. 38.

2. Cor. 1. 3. 4.

Acts. 10. 33.

Acts. 17. 11.

Iohn. 5. 39.

2. Tim. 2. 7.

things. *Consider* (saith the Apostle) *what I say, and the Lord give thee understanding in all these things,*

It is sufficient to waigh these matters with the waights of the Lords Sanctuarie, and not needfull to try them by fetching helps of humane reason. Yet to give them over measure, that will not rest satisfied with the comforts which the holy Scripture doth afford, let it bee first considered what humane wit and reason hath said in this case.

And touching this matter which now is mooved, I have read, and you may see what Heathens by learning and naturall light, have said to themselves and their friends in such losses; but this did I never read, neither shall you finde, that all their comforts have countervailed one promise out of Gods booke. I confesse the bookes of heathen Writers doe promise comfort in this case; but (alas) they performe it not, but are like a brooke that swels in winter when there is no need of it, and is dry in Summer when the passenger fainteth and panteth for heat: no, if we will have good gold, we must goe to Ophir: if good balme, to Gilead: if good wine, to Christ at the wedding of *Cana*: and if good tidings, to the booke of God. They did say well in many things, but never like this word that is from the Lord. *For never man spake like this man*, as the officers told the chiefe Priestes and Pharisees concerning Christ. They considered the necessitie of death, the miteries of life, the examples of great men that had gone before them, and such like. But what are these to those that the word of God will shew us; our safetie in Christ, our resurrection in immortality in the presence of the Father, the Sonne, and the holy Ghost, with such like, yet both good unto a sanctified mind.

Iohn. 7. 46,

Psal. 89. 48.

First the necessity of death is a true comfort against death, be it of our selves, or of our friends; no living flesh but must die as we have heard in the first Division. *What man is hee* (saith the Psalmist) *that liveth and shall not see death?* And shall we fear that in our selves, or bewaile immoderately that in our frinds, which cannot be avoided? This were with
witlesse

witlesse wil to disturb the peace of our whole life, and with a servile dread of the last houre, to bereave of comfort all the rest of our houres that we are to live in this present evill world, which in your iudgment conceive how fond a thing it were.

The carefull view of natures course, doth shew us degrees from age to age till wee come to a full, and a like decrease by step after step, till we come to the change againe. Youth followeth childhood, and age followeth youth by assured necessitie, if we live. But when we are children, wee feare not to be men, either when we are men, to become olde; but many rather wish it, why then should we either feare in our selues, or lament in our friends, death to follow age in his course appointed, more then age to follow youth, as was said before? Surely the one must bee received as well as the other without choice. And whereas Christ said in the Gospell touching man and wife, *what therefore God hath ioyned together, let no man put in sunder*, it may be more peremptorily said of this, what God hath ioyned or coupled together no man can separate nor put a sunder. And therefore a wife content both in our friends, and in our selves shall become us best. Who wil not die, let him never live; for we receive the one to endure the other when God appointeth, and we must all die both friend and foe: to wise men necessitie is a comfort, and so (I hope) to you.

Matth. 19. 9.

Secondly, the miseries of this life is another head, from whence heathen men have derived comfort against death, be it of our selves, or of our friends. Consider then with your selfe from the first age unto the last houre, the diseases incident to our bodies, to vex us with woe, according to their severall natures, some more, some lesse, and yet the least too much, all the changes and chances of this most wretched sinfull world, whereunto, whilst we live wee must lie upon, will we nill we; from all which our death doth free us, and our friends. Therefore how should wee either feare or sorrow for our selves or for our friends, for that which doth

so befriend us? If we conceive hereof as we ought, we must needs be of the same iudgment with *Seneca*, and in some sort approve his speech: O men most ignorant (saith he) of their owne miseries, who praise not death as the best invention that ever nature had, which includeth felicity, excludeth miserie, finisheth the toyles of age, preventeth the perils of youth, to many is a remedie, to some a wish, to all an end, and deserveth better of none then them, to whome it cometh before it be called. Yea we must confesse (these things beeing well considered) that it befalleth to men concerning death, as unto young children concerning their friends. Little children if their friends be disguised with some strange shewes, they are afraid of them, and crying, fly from them as from some that would hurt them; as *Moses* fled from his rod of death, when it was turned into a Serpent. But take off these vizards that their friends may appeare as they are, and then by and by they are comforted and reioyce, and imbrace them gladly againe: even so it is of death, when we are misled, it appeareth unto us disguised and covered by ignorance of the truth, and his approaching maketh us shrink, but plucke off that vizard of supposed evill, and behold it as it is to us in Christ, and it is then but a painted death, and we see him then our great friend, that cutteth the thrird that we do weave, and then we neither flie nor feare any more, but are truly comforted, and imbrace him most willingly as we ought, and love him as *Jonathan* loved his friend *David* as his owne soule.

Thirdly, the heathen considered againe the famous and worthy men that died before them, and what they endured, and could not avoid; and thereupon thought great shame either to feare or flie, to lament in themselves or in their friends. The greatest lights that ever were amongst them died all; *Socrates*, *Demosthenes*, *Plato*, *Pompey*, *Cesar*, *Cicero*, learned, martiall, or whatsoever; yea what wisdom and knowledge, what valour and prowesse, what act, what government soever they had all gifts and graces, all pompe and

Exod. 4. 3.

1. Sam. 18. 1.

and power, all empire and maiestie, were it over thousands, or thousand thousands, yeelded to death, death had his place, when his time was come; and as well these great lights and loftie gallants, as the lowest wretches and poorest wormes, the high oaks, as the small shrubs, drunke of deaths cuppe, when they were invited and inioyned.

Shall it not then even in reason seeme uniuert and unequal, if any of lesse merit, yea of no merit, incomparifon of such men, shall grieve for themselves, or any friend of theirs to indure that which these indured. Surely not onely to grieve, but not most willingly to welcome, what all these men imbraced, is tenderneffe intolerable folly, unfitting, and a fault no way to bee excused. Yea the fault is so much the greater, by how much either you or your friend are inferior to these men in service and use unto the common state.

Thus did the heathens seek to salve the sore which grew by death of any, and to this end many things of like perswasion, they heaped up, which I passe over, as halting to the word of God, without all comparifon the fountaine of all comfort. This onely I say, and pray you to observe concerning the mention made of the heathen, that it is ment only to shew, that they were ashamed to feare death in themselves, or immoderately bewaile it in any friend, and will you faile of the strength of an heathen? sha'll they fight better against foolish affections by the light of nature, then you by the power of grace, and the most bright Sunshine of Gods word? God forbid: and as you tender your credit to be iudged truly a sou'dier that answereth the promise made in baptisme, that you would fight manfully under Christes banner, and not yee'd to your foe, and your Gods enemy: let not Sathan overcome you in this to make you worse then an heathen, more passionate, more impatient, more subiect to will, and lesse subiect to reason, nay more disobedient to God and of lesse reputation before men, for government of your mind then they were. You know more,

Luk. 10. 23. 24.

performe not lesse then they d. d: you have seene a light that they never saw, nor many other worthy men. *Blessed are the eyes (saith our Saviour) which see the things which ye see: for I tell you that many Prophets and Kings have desired to see those things which ye see, and have not seene them, and to here those things which ye hear, and have not heard them.* Walk therefore in that light as a child of light, that you may bee more comforted for the death of your friends, then the very heathen were, *Seneca* saith, he that laments that a man is dead, laments that he was a man. And now to come to the word of God to the Law, & to the testimony (saith the Prophet) even to the sweet fountain of Israel, that cooles in deed the scorching heat of all sorrowes, & by name of this, when God taketh away any of our friends by death, if *Moses* and the Prophets will not comfort us in this case, then (as *Abraham* told *Dives* in another case) nothing can perswad, nor prevaile with us.

Isay. 8. 20.

Luk. 16. 32.

Many are the places of holy Scriptures, whence comfort arise and flow, if they be wel and duly considered, but meaning onely to give you a taste, some few shall serve at this time, to which may be added, by your owne deligence) some more at your best leisure.

Iob. 1. 21. 22.

The Lord gave: (saith Iob) and the Lord taketh away, blessed be the name of the Lord. Where, I pray you, consider well what *Iob* lost, when he said thus, & consider what you have lost now at this time, and you shall finde your cases far differing. *Iob* had his Oxen and Asses taken away by strangers, and his servants slaine with the edge of the sword. This was his first newes. The fire of God fell downe from heaven, and burnt up his sheepe and his servants, and consumed them. This was the second newes, his Camels were taken by the Chaldeans, and his servants slaine. This the third newes, all of them bitter and grievous to happen at once. You will confesse this was fore, and any one of them falling by it selfe alone upō many of us in these daies, would plunge us very fore. Yet see farre greater, his fourth and last newes was, that his sonnes and daughters were eating and drinking

king winne in their e'dest brothers house, and there came a great winde from the wildernesse, and smote the foure corners of the house, and the house fell upon them, and they all died, yea all, and all at once, by this sudden meanes, to the utter amazing and astonishing of all that should see or think of it. Yet for all this (saith the holy Ghost) *Iob* did not sin, to wit, by raving and raling impatiently, nor did he charge God foolishly, as dealing uniuersally or cruelly with him; but considered with himselfe, who had given, and who had taken, and weighed with himselfe that they were Gods and not his, and should he forbid the Lord to doe with his owne what was his good pleasure? *Is it not lawfull* (saith our Saviour Christ in another case) *for me to doe what I will with mine owne.* Therefore sweetly and meekely, patiently and peaceably he cast up his eyes, his heart, his soule, his minde, his affections, and all unto the Lord, and said, *Blessed be the name of the Lord*; of which Lord? surely of this Lord that had thus dealt with him, and taken away all that ever he had.

Mat. 20. 15.

God hath not dealt thus with you, by many and many degrees at this time; and will you then take on, and (as it were) bid battell to the Lord, by weepings and wailings, by sobbings and sighings, by groanings and crying, by mutterings and murmurings, and by such like testimonies of a discontented and offended minde, about that which can stand with a dutiful childe's behaviour to his heavenly Father? If your losses were as great as *Iob's* was, yet you see what he did, and this was Gods Spirit in him, much more in a farre lesse losse must you doe it, if you bee endued with the same spirit. Thinke with your selfe (as you see *Iob* did) what estate you had in this friend of yours, that now you have lost; you held him not in free, but for a terme, and what terme? no certaine terme, but during the Lords good will and pleasure. Now your terme is out, and the Lord will have his owne againe. Grieve not for the losse; then but bee thankfull for the loane so long.

Again, I warrant you, *Iob* did carefully ponder with himselfe,

selfe, what the Heathen, and strangers to religion about him
 would say. If he should be impatient and outrageous, they
 would say, behold now the man that feared God, and was
 so religious, that he taught others, and rebuked many when
 they did offend, that spake so much of the Lord, and had his
 will soever in his mouth, that gave such testimonies sundry
 wayes to the shew of man of a reformed life, now where is
 all become? Now see this mans practise, how it answereth
 his speeches, before he was tried; what doe we see now in
 him more then in any others that made not halfe the shew?
 Is there but so much in him, as in many Heathen that knew
 not his religion? Have they not taken patiently losse of fa-
 thers, mothers, husbands, wives, children and friends, &c.
 and never started at it, in comparison of this man? O vaine
 fable then of religion, that yeelds no more patience nor
 quiet content of need. Wee will no such religion for our
 parts, neither will wee hereafter regard this man, as in for-
 mer time, &c. What a fearefull fruite had this beene of *Iobs*
 impatience? how could the Lord have indured it at his
 hands, if he had in this sort opened the mouthes of the wic-
 ked against his holy feare. Therefore *Iob* laid his hand up-
 on his mouth, and submitted himselfe wholly with all his
 affections to the Lords good will and pleasure, without cau-
 sing any one to speake evil by his meanes, to his praise, and
 Gods good liking, as a memorial for all posterity. For as our
 Saviour Christ told the Disciples, touching the commendation
 of the woman that anointed him with a very precious
 and costly oyntment to his buriall, saying, *Verily I say unto*
you, whersoever this Gospell shall be preached in the whole world,
there shall also this, that this woman hath done be told for a me-
moriall of her. Even so it may be said touching the commen-
 dation of the patience of *Iob* in this case. That whersoever
 this story of *Iob* shall be read and Preached, there shall also
 this that he hath performed, be told for a memoriall of him.
 And therefore to this purpose the Apostle Saint *Iames* saith.
Ye have heard of the patience of Iob, and have seene the end of
the

Math. 26. 13.

Iam. 5. 11.

the Lord, that the Lord is very pitifull and of tender mercy.

The case is yours at this time, in some sort and measure, you have lost a losse, and mens eyes are vpon you, you have loved the truth, and spoken of the Lords feare before divers, now they looke for the power of it in your selfe, and as they see you now to governe your affections according to the same, so happily will they thinke both of Religion, and of your selfe, while they live.

Therefore plucke up your heart in Gods name, and shew patience and comfort, and cause not the name of God to be blasphemed among the wicked and irreligious, through your impatience: but honor the Lord by blessing his name, as *Iob* did honor his truth, which you profess by a godly government and stay of a weake nature, and as the Lord liveth, he will honor you againe, as he did *Iob*, with mercie and compassion, that shall countervaile this losse, and farre exceed it, for all is the Lords that you inioy, and this friend of yours was his also. He hath not taken all, but part, and left you much more then he hath taken. Both now and ever be content with his holy will, he gave, and none but he; he hath taken, and none but he, not mine, but his own, my time was out, and the right returneth to the true owner. I may not grudge a mortall man his owne, when my time is out, much lesse God, my deare God, my most mercifull Father, that yet sendeth mee many mercies and comforts, though this be gone.

Secondly, to your comfort consider, what this holy man *Iob* saith againe to his impatient wife, shee rageth and stormeth, not onely like a weake woman, but like an ungodly woman, and comming to her husband in his greatest affliction, increased now much more by Satans malice upon his body, shee said unto him, *Dost thou still retaine thy integrity? curse God and die.* To whom this sweet and meeke spirited man made this answer unto her. *Thou speakest like a foolish woman, shall we receive good at the hand of God, and not receive evil also? Not sinning yet for all this with his lips,* as the holy Ghost

Ghost there saith, but bridling his affections, that his tongue through intemperancie did not once murmur against the Lord,

Now marke, I pray you, *Jobs* reasons to his wife: He telleth her that both hee and shee had received many good things at Gods hand, and therefore they were bound to welcome such woe as the Lord should send, without any wayward grudging or repining at the change, because by good things we are bound to take worse things in good part, if the Lord doe send them. As for himselfe he followeth this rule, and for the manifold mercies which he had received, he will now endure with willing heart and quiet minde the misery which was present. Blessed *Iob*, thou man of God, for thy thus doing, how sweet was this argument in Gods eares, that prevailed so little with thy wayward wife?

Apply this now to your owne estate, and tell me, as you tender the truth, whether God hath not bene so good to you many waies as unto *Iob*? Cast up the bills of your receipts, and call your selves to a Christian *audit*, and I warrant you the *summa totalis* will amount very high, and yet you can never remember the one halfe. Thinke then what *Iob* said for his part, that he tooke himselfe bound by the good, to endure the evill, and see if your case be not all one, you may not gaine say it; and therefore unlesse you will wilfully fight against the Lords good will and pleasure, you must yeeld as hee did, and in effect of words say with him O my deare God and blessed Father, God of all comfort and consolation, how many have thy mercies bene upon me, and to me? How deepe a draught have I drunke of this sweet cup of thine? Now thou hast taken one comfort from me, shall I not set the one against the other, as thy servant *Iob* did? *shall I receive good things of thine hand, & not evill? shall I prescribe unto thee what I will have? O farre be it from me, I thanke thee my deare God, for thine infinit and manifold mercies, and in this change I humbly cast downe my selfe at the foot of thy Maiestie, and let thy will bee done, and not mine.*

Lord

Lord make me content, and I am content as a weake wretch may be content. By my losse thou hast gained, and I doubt not, but that this friend of mine is removed from mee to dwell with thee, at the which I may not grudge; many mercies I enioy still, and they shall content and please mee. Thus if you reason, you shall please God, resemble *Iob* heere before your eyes, and that eye of God that spied him, and was glorified by the patience of his servant, he shall doe the like to you, to your great ioy and comfort. Comfort your selfe in the Lord then, after this sort, and remember this speech of *Iob* to his wife. *Iob* received good things, so have you: *Iob* received evill, and so must you; yet *Iob* was patient, so ought you to be; which the God of patience grant unto you.

Thirdly, I thinke in this case of the blessed Apostles words, which are these, *We know that all things worke together for the best to them that love God.* If the dead belonged then to God, this was best for him to be released: and if your selfe belong to God, it is best for you also at this time to loose him; best I say, in the wisdom of God, and to some end; (although not so in your owne reason, which seeth not so farre) and in all respects best. Now thinke with your selfe thus much, if you had done good to one, and pleased him much, and all the friends he hath, or any of them should crie out for it, would it not grieve you? surely it would grieve you so much the more, by how much that unthankfull dislike should be more vehement and last long. So it is with God; and therefore see what you doe, and whom you move to anger. The Apostles words are plaine. *All things worke for the best unto them that feare God:* if you beleeve it, and also think of your dead friend and your selfe: God the holy Ghost (who cannot lye) concludeth that the same was best both for him and you, which now is come to passe.

Rom. 8.28.

When good is done, we should not greive, and when the best is done, much lesse should we greive, for God calleth him out of this life, when he is at his best, if he be good, that
hee

hee turne not to evill; if evill, that he waxe not worse. Away then with sorrow and fower lookes, and let the Lord for his mercy, receive your thanks, from faithfull content, and not murmuring and repining from unbridled affections: not onely good is done, but the best, even the very best, by the best that onely knowes what is best; and it should appease and satisfie you: God is no lyer, neither can he be deceived, but if one houres life might have beene better either for him or you, then is it not the best done; and then the Apostles words are not true; but that were wicked once to imagine so. Therefore no longer life would have profited him or you, but the very best is done; blessed therefore be God for his goodnesse ever.

Phil. I. 23.

Fourthly, I consider what the same Appostle saith in another place, *I desire to be loosed and to be with Christ, which is best of all.* And I aske of you, whether your selfe doe not the like, as you are able; if you doe not, you are yet over earthly, and further in love with this wicked and sinfull world then you should be. If you doe it, why then grieve you that your friend hath obtained that which you desire? this will seeme rather envie then love in you to conceive dislike for ones well doing. What, againe if your friend wish as the Apostle doth, long before he obtained his request, and now the Lord hath granted, what he so heartily wished? this is mercie to be reioyced for, and not any miserie to be wept for. A true friend acknowledgeth a debt for the pleasuring of his friend, and is not mooved with anger or grieve for the same: stay then your teares, if you will bee iudged a friend, and neither grudge to God the companie of his child, nor to the child the presence of his God, because this is wicked. Thinke of the glory, company, immortalitie, and ioy, and comfort with the blessed Trinitie, and all the hoste of heaven, that now your friend enioyeth, thinke of the woes and miseries in this wretched vale of teares, from which he is freed, and then iudge you if the Apostle say not true, that it is best to be loosed and to be with Christ. If this
best

best be now at this instant fallen to your good friend by Gods good mercie, blesse God for it, and comfort your selfe, that your friend enioyeth such endlesse ioy and comfort; and thereby shall you shew your selfe friend indeed, and all that are godly and wise cannot but thinke well of you. Again, if the second Epistle to the Corinthians it is said, *For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternall in the heavens: for in this we groane earnestly desiring to be cloathed upon with our house which is from heaven.* If your dead friend have now obtained what all the Apostle and faithfull men and women sigh to obtaine, and is now dwelling in that heavenly house that they so covet, mourne not for it, but ioy in it, conceive no heavinesse, but comfort, that God hath been so kinde to one whom you so dearly loved.

2. Cor. 5. 1. 2.

Again, the Apostle saith, *That we know, that whilst we are at home in the body, we are absent from the Lord: therefore we love rather to remove out of the body, and to dwell with the Lord.* From which absence from God your friends is freed, and by presence and dwelling with God he is now blessed; a true cause, and a great cause (as hath beene said) of good content. Then doe not you provoke the Lord with unthankfull teares, sighes, and groanes, but stay that course which offendeth greatly; and tread the steppes of all such as upon the like occasion have walked rightly by their discreet mourning. Who are ever patient and moderate in sorrow, repressing and ruling their affections, and gave them not a loose reine; and so ought you. Again, in the first Epistle to the Thessalonians, it is said; *I would not have you ignorant, brethren, concerning them that sleepe, that ye sorrow not as they which have no hope.* Read the place, and examine your owne course, whether you hope or no. First, that your friend is well, and then, that Almighty God will supply his want to you some other way: for both these are necessarie: our friends are our comforts if they be good. But if I tie God to them,

2. Cor. 5. 6. 8.

1. Thess. 4. 13.

them, and thinke all is gone when they are gone, where is my hope? what pleasure to God, so to truit in him, that I truit more in my friends and cry out when they goe? how shall I doe? how shall I live? what ioy can I now have? Is this hope? is this trust? is this faith? fie, that ever affections and passions should carie any good child of God so far from his dutie, and from true knowledge. I say againe, our friends are our comfort, while the Lord lendeth them, and when our friend returneth to his earth, yet the Lord is in heaven, where he ever was, (if I have lost my father) to be my father mother sister friend, yea all in all to me, whatsoever I want.

Therefore while he liveth, which is and shall be for ever, I cannot be friendlesse, though my friends die or depart from me, but that either for one, he will raise me up another, or himselve supply the place which is best of all. Mourne not then I pray yon as one without hope, but harken unto the Apostle, and shew forth your faith, hope, and obedience vnto God, to the glorie of God and your owne praise.

Levit. 10. 3

Againe, wee reade in the booke of Leviticus, that the sonnes of *Aaron*, *Nadab* and *Abihu* were slaine by the Lord in his anger, for their sinnefull presumption in offering up strange fire, which the Lord commanded them not, which was a fearefull sight and spectacle to the fathers eyes, to see two sonnes at once, and in such sort dead. Yet what did *Aaron*, I pray you marke the text, *I will saith the Lord bee sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron* (saith the holy Ghost there) *held his peace.* And what an example is this, if any thing may moove you to stay your affections for the death of your friends. Againe, it is said in the booke of the Revelation, *And I hard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, yea* (saith the Spirit) *that they may rest from their labours, and their workes follow them.* Your friend is dead in the Lord, and therefore blessed; will you then weepe and lament for him? his workes follow him, and the Lord in mercie hath crow-

Rev. 14. 13.

ned

ned his obediencie, according to his promise, and will you looke awry at it? God forbid. Again, consider with your selfe that your friends walk with God, and are gone to their heavenly Father in peace, they are gathered unto their people, they are not dead, but sleepe, and their flesh resteth in hope, they are gone the way of all flesh, and doe now behold the face of God in heaven, and what cause of sorrow is this to any friend that loveth them? If your friend were discharged and released out of prison and miserie, and preferred to the palace of an earthly prince, and to his Court, to his great and exceeding ioy and content, would you shew your love and contentment toward him in bewailing the same? how much lesse then should you lament his preferment into Gods everlasting Court and kingdome, to his unspeakable ioy and comfort?

Thus may you gather many places of holy Scripture, and on this sort meditate on them. For sweet is the word of God against all sorrow and griefes, and by name against this.

But it may happily be objected, it is your child that is dead, and it died before it could well be baptized, this grieveth me more then otherwise it would, and so you feare your childs estate.

Ans. God forbid that we should either speake or thinke so, seeing the Lord never said so, but contrariwise the Scripture witnesseth, that they are in the Covenant of God, and so in state of salvation so soone as they are borne: and Baptisme doth not make them Christians that were none before, but it is the Sacrament, the seale, the signe, the badge of them that are Christians before. Besides it is not the want of the Sacrament, that depriveth a man of Gods favour: for the children of the Israelites were not circumcised all those fortie yeeres which they lived in the wilderness: the reason whereof was, because they were ever to remove and journey whensoever the pillar of the cloud that was their guide, ascended and went forward, *Numb.* 9. 18, &c. so that they were alwaies to attend upon the cloude both night and day,

not knowing when it would remoove; and therefore could not circumcise their children in the wildernesse, as yee may read, *Iosh*, 5. 2, &c. but it is the contemning or despising of the Sacrament, that deprived men of Gods favour when they make no more account of it, then *Esaú* did of his birth-right, *Gen*. 25. 32 then *Ahaz* did of the Lords helpe, *Esay*, 7. and it is also the neglecting of it, when God offereth time and opportunitie that we might have it. Again, the Lord never said, that whosoever died uncircumcised or unbaptized should be wiped out of the booke of life, but hee hath said, *Gen*, 17. 12. 14. that whosoever contemneth, or carelessly neglecteth the Sacraments, shall be cut off from among his people. And so read you the notes upon that seventeenth chapter of Genesis, and I hope they shall content you for this matter. God is not tied to the Sacrament, nor ever was. The contempt hurteth, but not the want, when it is against your will.

Obiect. Happily your chi'd was of ripe yeares, and withall so toward, that it could not be, but that he should come to some great place and preferment if he had lived, both for the good of himselfe and his friends; and that he in his youth and the flower of his age, should thus bee taken away, is a great losse say you.

Answer. True it is, that the losse is great in respect of the world, but what is that if we consider God; God is also able to supplie all that, some other way, if we take it well. This is apparant, that what good or preferment could have come to him any way or to his friends if he had lived, the Lord for some purpose as yet happily hidden, hath prevented: but yet his arme is not shortened, as I said, to doe us good some other way, but it might perhaps proove otherwise contrary to our expectation, if he had lived longer, and then it would have beene a great griefe unto us. But admit that it would have been as you hope if he had lived longer, yet he is more highly preferred even to the highest heavens, & to the presence of God, and this no earthly Preferment can match.

And

And except we be wholly earthly our selves, we cannot but favour this, and not let this youth grive us, for no youth nor age is too good for God, when he is pleased to take them.

A foole or a child seeing a goodly c'uster of grapes, thinketh it pittie to put them into the presse to deface them, but he that is wise knoweth that thereby the liquor which is in them is preserved, and that this timely gathering is a meanes to keepe them from corruption. So we thinke sometime, Oh, it is great pittie such a one should die so soone, so towardly a youth, so good a creature can hardly be spared: but God in his wisdom knoweth it to be good. And if he cut of the life of that good and godly king *Iosiah*, as it were in the middle of the stemme, doubtlesse it is for this cause, that his eyes may not see the manifold evils to come. If you will be ruled to weigh things with reason, you may well see mercie even in this timely death; for many are the perils both of body and soule, that young men avoid when they are taken hence, false doctrine, heresies, errours, and many grievous sinnes, wounding the very conscience with abiding worme that ever gnaweth; publike calamities, and ruine of state, many private miseries great and grievous, which no man can thinke of beforehand, more bitter to good men then any death: from all which this happy deliverance in time of youth doth free your child, and set him safe, that you shall never mourne with him, nor for him that way. And herein we have *David* an example of godly fortitude, who having a child sicke, did while it lived afflict his soule, besought God for the child, and fasted and went in, and lay all night upon the earth, and would not be comforted. Thus while there was hope of remedy, he gave way to the sorrow of his heart, but when *David* perceived that the child was dead, then he arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and after came to his owne house, and bad that they should set bread before him and he did eat. His sorrow ended when he once saw there

2. Kings. 22. 20

2. Sam. 12. 16.

2. Sam. 12. 21.

was no hope of inioying any longer the company of his child. Now this course seemed unto his servants a new and strange kind of Philosophie, that he should mourn in the danger of death, and yet reioice, or at least comfort himselfe with any content in death. And therefore his servants said unto him, *What thing is this that thou hast done, thou didst fast & weep for the child while that was alive, but now he is dead thou dost arise and eat meat.* And what reason had hee for this strange and unwonted behaviour? He said, *While the child was alive I fasted and wept, for I said, Who can tell whether God will have mercie on me, that the child may live, but now being dead, wherefore shall I fast? Can I bring him againe any more. I shall goe to him, but he shall not returne to me any more.* Behold the same thing that maketh thee to mourne, namely, that thy dead shall not returne to thee, the very same consideration David made the ground of his quiet and content. And thereupon he comforted his heart, and would not continue in heavinesse for that which could not bee helped. So that it is to a right understanding man, ground enough to build content and quietnesse of heart upon, that God hath don his worke which thy sorrow cannot revoke. But peradventure it will be here objected, that after ward when David heard of his sonne Absolons death, hee did so greatly lament and bewaile the same, that hee would in no sort bee comforted quite contrarie to that which before hee practized; for it is said that he was much mooved, and went up to the chamber over the gate, and wept as he went saying, *O my sonne Absolon, my sonne, my sonne Absolon, would God I had died for thee. O Absolon my sonne, my sonne.*

2. Sam. 18. 33.

For the answering of this objection, and your better satisfaction herein, wee are to understand that David knew that he had a wicked and rebellious sonne, of the estate of whose salvation he had great cause to doubt, because he died in rebellion, which indeed may seeme to bee the principall cause of his exceeding sorrow and lamentation, and not so much for the death of his sonne, as for that cause. But of his child

child hee beleevved that he died in the state of grace, and so was made partaker of salvation, which was the cause that he was comforted presently after his death, saying, that his son shou'd not returne, but that he himselfe should goe to him. Even so in like manner, if we feare the estate of our childe or friend that is dead, then indeed have wee great cause to weepe, mourne and lament for him, as *David* did heere for *Absolon*: but if we have no such feare, and do hope well & the best of the estate of our childe or friend; then must wee with *David* comfort our selves, and say, *But now he is dead, wherefore should I fast and wepe? can I bring him back againe, I shall goe to him, but he shall not returne to me.*

Let them mourne for their dead that know not the hope of the dead, and suppose them extinct that are departed. But let them that in the Schoole of Christ have learned what is the condition & hope of the dead, how their soules doe presently live with Christ, and that their bodies shall be raised vp in glory at the last day, let them reioyce on the behalfe of their dead, and throw off that burden of sorrow, which is so heavie unto them. But you will say he was my onely childe, and therefore his death must needs be grievous. Indeed the death of an onely childe is very great and grievous to parents, and a cause of great heavinesse and lamentation: yet remember that *Abraham* was readie to have sacrificed his onely sonne *Isaac*, the promised seede, at Gods commandement. And God gave his onely Sonne Christ Iesus to death for our salvation. And to comfort you to the full, as *Elkanah* said to *Anna*, so also much more may the Lord say to us, *Am not I better to you then ten sonnes?* Then though hee be your onely childe, and all that you have, there is no iust cause of complaint and griefe, seeing the Lord hath taken but his owne, and also seeing in his taking of him, you give him but as your pledge and earnest, to binde unto you the right of that inheritance, that you expect, or as your feoffee in trust gone before to take possession, and keepe a place for you in heaven.

Amos 8. 10.

Zach. 12. 10.

Gen. 22. 3. 10.

Iohn 3. 16.

1 Sam. 1. 18.

Luke. 23. 28.

Trust me now, or else the time will come when you shall trust me, that you have cause, and cause againe to lament and mourne, not for them, who dying in the Lord, are happie with the Lord, and rest from all their labours and miseries, but as Christ said in the Gospel to the woman that followed him, *Weepe not for me, but weepe for your selves and your children*; so we for our selves and our children; for having bene safe by them, and strengthened through them, they are taken away from the plague, weelye open to it, and it commeth the faster, because they which kept it from us, are removed. And the greater our losse is, the greater is their gaine, and the more cause have we to sorrow for our selves, although to reioyce on their behalfe, and to lament for our sinnes, that have deprived us of their graces, goodnesse, prayers and holy company? and let us follow them in their faith, vertue, piety, godlinesse and good workes.

And yet, if for all this, their losse, & the want of their presence be grievous unto you, and that you still desire their presence, and would see them: let me speake to you, as *Chrysostome* did to some that were so affected. Doe you desire to see them? then live a life like unto them, and so you shall soon enjoy their holy and comfortable presence, but if you refuse so to doe, never looke to enjoy or see them againe. —

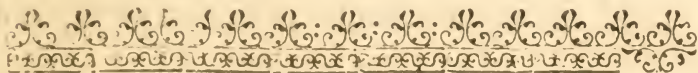
It is written of *Ierome*, that when he had read the life and death of *Hillarion*, and saw that after he had lived religiously, he died most comfortably and happily, said, Well, *Hillarion* shall be the champion whom I will imitate: even so let us say with *Ierome*, Well, this godly friend of ours, which is deceased, shall be our champion, whome we will imitate, we will follow his chastitie, iustice, pietie und godlinesse. And so, if you endeavour and doe, say and performe, you shall be sure to enjoy that in future time, which he possesseth in the present, that is, heavenly and eternall blisse and happiness.

What Pilgrime doth not make speed to returne home into his owne countrie? Who hasting to saile homewards,
doth

doth not wish for a prosperous winde, that he may speedily embrace his long desired friends and parents? and what are we but pilgrimes on earth? what is our country, but Paradise, who are our parents, but the Patriarkes? Why make we not hast to runne unto them, that we may see our country, salute our parents: an infinite number of acquaintance expect us there; our parents, brethren, sisters, friends, children, kindred, that are already secure of their owne immortalitye, but yet sollicitous for our safetie, what ioy will it bee to see, to embrace them?

Conclude then with your heart, that you will bee strong against such losses, and pray to the giver of strength that you may be strong, and leave your losses to the Lord your God, that hath gained them, blessed for them, blessed for you, with many thanks for ever and ever.

The end of the sixth Division.



THE
SEVENTH DIVISION, OF
THE CASES WHEREIN IT IS
VNLAWFULL AND WHEREIN LAW-
FULL TO DESIRE DEATH.



Touching the cases wherein it is vnlawfull to desire death, they may be reduced principally into three.

The first is, if God can bee more honoured by our life, then by our death, then in such a case, it is altogether unlawfull to desire death, but rather on the contrary wee are to desire

Psal. 6. 4. 5.

Psal. 30. 8. 9. 10.

Psal. 88. 9. 10.

11. 12.

Psal. 118. 17.

Esay. 38. 8. 1.

19. 20.

desire and pray for life. For which purpose wee have divers examples in the holy Scriptures to warrant the same, as of King *David*, and king *Ezechiah*. *David* bewailed himselfe in many of his Psalmes, that if God tooke him away, he should lacke occasion to honour and prayse him, as he was wont to doe whilst he was amongst men; and therefore he desired longer life, that he might set forth the honour of God amongst the people. *Returne O Lord* (saith he) *deliver my Soule, O save mee for thy mercies sake; for in death there is no remembrance of thee, in the grave who shall give thee thanks? Again, I cryed unto thee O Lord, &c. When I go down into the pitte, shall the dust praise thee? &c.* Again, *Mine eye mourneth by reason of affliction, &c. shall the dead rise and praise thee? And againe, I shall not dye but live, and declare the workes of the Lord.*

Ezechiah bewayled himselfe, when hee heard the message of death, and praied for longer life, knowing therby that God should bee more honoured by his life, then by his death: And therefore sayth hee, *The grave cannot prayse thee, &c.*

And thus may every godly Christian desire life, and not death, to this end one'y that God thereby may be glorified: But yet in this case, although it be un'lawfull to desire death, so long as God may be glorified by our Life, yet in praying for life to this end, we must referre all to Gods good will and pleasure. Therefore if any will object and say, I might in my place by mine endeavour (such as it is) for the time to come; further profite the Church of God, and greatly honour him; for this end therefore, I could wish that the space of a longer life might bee granted unto me.

1 King. 8. 18,
19.

Answer. As the Lord said unto *David*, *Whereas it was in thine heart to build an house to my name, thou didst wel that it was in thine heart. Nevertheless thou shalt not build the house, but thy sonne which shall come forth of thy loynes, he shall build the house unto my name.* Even so it may bee said to thee

thee, that whereas it is in thine heart to glorifie God, and to profit his Church : and therefore thou couldest wish, that the space of a longer life might bee granted unto thee : to that end thou doest well that it is in thine heart to doe so. Nevertheless all this must bee commended to Gods disposing, that is, how long God will have thee to remaine in health and life for his glory, and for the good of his Church. For hee that hath furnished thee with the giftes of teaching or exhortation, or any other good gift for the glory of God and good of his Church, he doth know how to furnish others also with the same, when thou art gone: and as God would not let *David* build his Temple, but did reserve it to bee performed afterward by *Solomon*: so God for some secret cause, will not have that good worke furnished by thee, but reserveth it for some other time, and some other person. Therefore if thou art straightened with the Apostle, that thou doest not know which of these thou shouldest chuse, having a desire to be dissolved, and to be with Christ (which is better for thee) or to abide in the flesh, which is more profitable for the Church: Know that to dye is advantage unto thee, but to live, is advantage to the Church. *No man of us* (sayth the Apostle) *liveth to himselfe, and no man dyeth to himselfe: for whether wee live, wee live to the Lord, (to the end that wee may glorifie him, and gaine more soules to him in the Church) or whether wee dye, we dye to the Lord, (that we may obey his Fatherly will, calling us out of our Station.) Whether therefore wee live or dye, we are the Lords, (that most mighty, gentle, and mercifull Lord, From whose love, neither life nor death can separate us.*

Rom. 8. 38, 39.

Rom. 14. 7, 8.

Philip. 1. 23.

Thou hast hitherto obeyed the will of the Lord most faithfully, spending thy services on the Church militant; obey him further most readily, embracing his will, that calles thee to the society of the Church triumphant.

Thou art rightly carefull out of charity for the encrease of the church, notwithstanding thou oughtest out of faith

to

to commit the care of governing, teaching and conserving the same unto God.

There is nothing heere more wholsome, nothing better, nor more conformable to pietie, then for a man to resigne himselfe wholly to the will of God; and to commend the full power of disposing our life and death to him with godlie prayers. And one of these two things, wee may undoubtedly hope for; that either hee will give us that which wee aske, or that which hee knoweth to bee more profitable; *Delight thy selfe in the Lord* (sayeth the Psalmist) *and hee shall give thee the desire of thine heart, commit thy way unto the Lord, trust also in him, and hee shall bring it to passe.*

Psal. 37. 4. 5.

Secondly, it is altogether unlawfull to desire death through impatience, in that wee cannot have our owne willes, wishes, and desires. In which case *Rachell* offended, for seeing that shee bare *Iacob* no children, shee envied her sister, and said unto *Iacob*, *Give mee children, or else I die.* In like case also the children of *Israel* offended, who murmured against *Moses* and *Aaron* in the Wilderness, and said, *Would to God wee had died by the hand of the Lord in the Land of Egypt, when wee sate by the flesh pots, and did eat bread to the full.* In this case *Moses* offended who said unto the Lord; *Wherefore hast thou afflicted thy servant and wherefore have not I found favor in thy sight, that thou laiest all the burden of this people upon me? Whence should I have flesh to give unto all this people? For they weepe unto me saying, give us flesh that wee may eat, I am not able to beare all this people alone, because it is too heavie for mee, and if thou deale thus with me, kill me* (I pray thee) *out of hand, &c.* In this case King *David* offended, when hee hearing of the death of his rebellious and wicked sonne *Absolon*, being much moved, he said mourning; *Would to God I had dyed for thee O Absolon my sonne, my sonne.*

Gen. 30. 1.

Exo. 16. 13.

Numb. 11. 10

2. Sam. 18. 33.

In this case also the Prophet *Ionas* greatly offended, for when God saw the workes of the *Ninevites*, that they turned

turned from their evill way at the preaching of *Ionah*, and that then God repented of the evill that hee had said for their destruction, and did it not. *Ionah* is so much displeased, that hee besought the Lord to take his life from him, saying, It was better for him to die, then to live.

*Ionah. 3. 10.**Ionah. 4. 1. 2. 3.*

Thirdly, it is altogether unlawfull to desire death, to bee revenged upon our owneselves, which is most monstrous, barbarous, and most unnaturall for one to laye violent hands upon himselfe, to whom hee is tyed and bound by all bones: for one to rend his owne body and soule insunder (which God hath coupled together, and no man but hee must separate) is a sinne most horrible and fearefull, and breakes the bonds of God and Nature, and this no Beast (bee it never so savage and cruell) will do. Sometime they will teare, rend, and gore one another; but no beast was ever in such extreame paine and misery, as to rage and seeke to deprive himselfe of life. For the cause that one growes to this (more then beastly) rage and cruelty, against his owne body, is first a monstrous prid, that hee will not beat it, unlesse hee may bee as hee list himselfe, hee will not submit himselfe to Gods will: Secondly, that hee hath not any beleefe in God, nor ever looks for a good issue out of troubles. Thirdly, it is noted of most impious and desperate persons, that who first were barbarous, and cruell to others, at length they turned the point of crueltie against themselves. And this was the sinne of the heathen people which knew not God; for they taught and practised voluntarie death, and selfe murther, whereby men might free themselves at their owne will and pleasure from all evill of paine. And yet some of them (as *Plato* that approached so neere to a Christian truth in many points) maintained also the selfe same murder; yet hee did appoint some publike shame and infamie in the manner of buriall, for those that killed themselves. Yea some others of them, having gone further (as *Vergil*) who seeing the dangers thereof, (as namely, that is is punished in
the

the life to come) hath placed those that offend in that kind in Hell, and that in such torments as they wish themselves backe againe, and upon that condition, would be content to endure all the torments, miseries and calamities incident to this life.

So that this selfe-murther is not to avoyde miserie, but to change miserie; yea, and to change the lesse for the greater misery, and (as we use to speak) leap out of the frying panne into the fire; who are in a very wofull case after this life, dying out of Gods favour, as they needes must that thus make away themselves.

In the whole History of the Bible that containeth the Records belonging to the Church of God, and to the people that pretend to have any knowledge of good, of how many hath hee heard or read that did so? and what were they? In the first age of the world that lasted from the creation to the flood, sixteene hundred fifty and sixe yeares, wee read of much wickednesse, how *Cain* unnaturally killed his brother *Abel*, how *Lamech* transgressed Gods ordinance for mariage, and gloried in his owne crueltie. Wee reade of the carnall licentiousnesse of the men of the best line, how the sonnes of God saw the daughters of men that they were faire, and tooke them wives of all that they listed. Yea, of the whole race of mankind wee reade, that the earth was corrupt before God, and their wickednesse so vile in his sight, that hee repented that hee had made man, and he brought a deluge upon the earth, wherewith he destroyed all living Creatures, in whhse nostrels was the breath of life. And in all this time it is not read, that any grew to this height of wickednesse to incroach so farre upon the right of God, as most vnnaturally and sinfully to kill himselfe.

In so many yeares the Devill that was a murderer from the beginning, could not prevaile so farre amongst the most wicked, as to perswade any to lay violent hands upon himselfe. This wickednesse was then unknowne from the
flood

Gen. 4.8.23.

Gen. 6. 2.

Gen. 6. 11, 12.

floud to the nativity of our Lord Iesus Christ, for the space of two thousand three hundred and a eleven yeares. Wee reade of most horrible wickednesse of bloudy warres among Nations, of the tyranny of *Nimrod*, of the building of *Babel*, of the uncleanes of the *Sodomites*; of the slaughter of the *Sichemites*, of the tyranny of *Pharoah*, of the sin of the *Cananites*, of the rebellion of *Korah*, of the covetousnesse of *Balaam*, of the fornication of *Zimry*, and of infinite ungodlinesse in every age of man, in every generation; but of this kinde of unnaturalnesse, for men to lay violent hands upon themselves, wee have very few examples, of which *Saul* is one, who fell upon his owne sword, and killed himselfe, and his Armour-bearer by his Lordes example encouraged, did the like unto himselfe. And not many yeares after. *Achitophel* the great Counsellor, that followed *Abfolon*, upon discontent left *Abfolon*, went home to his owne house and hanged himselfe: Wee reade of a fourth, named *Zinry*, that being besieged in *Tirzah*, and not able to defend himselfe and the place, went into the Kings Palace, & setting the house on fire, burnt himselfe. And these are all that I remember mentioned in the olde Testament, that are guilty of this impiety. For we are not to number *Sampson* amongst them, whose purpose was not to kill himselfe, but to execute the iudgement of God upon the *Philistines*, which was a worke of his calling, in the faithfull and zealous performance whereof, hee lost his life,

1.Sam.31.4.5.

2.Sam.17.23.
1.Kings.16.18

Iudg.16.30.

The history of *Razis* that fell on his sword, and slew himselfe, I wittingly passe over, leaving the credite of that History to the authority of the Writer; whom yet if you adde to the former, the number is not much encreased by him. So few they were in so many yeares, with whom the ancient murderer could prevaile, to make them enemies of their owne lives. And if we consider what manner of persons they were, with whom he did so farre prevaile; their wickednesse will serve to warne any man that hath any

2 Mach.14.
41.42.

any one dramme of piety, wisedome, or care of his credit, not to put himsele in ranke with them. *Saul* was a man envious, trayterous, perfidious, cruell and prophane, who being bloudily minded against the Priestes of God, and against *David* Gods owne annointed, he made his conscience so fierce and cruell, as that it set upon himsele, and hee became his owne Butcher. Whose Armour-bearer verified the Proverbe, *Like Master, like man*. As for *Achitophel*, he was a great Statesman, but withall a great Traytor; he was very wise in matters pertaining to government, but therewithall very wicked; he assisted the subiect against the King, therein was treason: the Sonne against the Father, that was unnaturall, a wicked, ungodly, proud soane against a godly father, even holy *David*, therein most impious treason. *Zimri* likewise was a traytor, who slew *Elah* his Lord and Master, and invaded the Kingdome of *Israel*.

Such were the men, with whom the ancient Murderer prevailed in three and twenty hundred yeares, few in number, and men of most wicked hearts and lives. And shall any imagine or thinke to match himsele with such forlorne Wretches? In wickednesse so rare, will he be so forward, and with men so vile will he ioyne?

For the time after the comming of our Lord Iesus in the flesh, we have record in the Scriptures for seventy years. In which time we read of much wickednesse, of the rage of the Iewes, in crucifying and killing the Lord Iesus, the Lord of life, of the persecution of *Saul*, wherein *Stephen* was stoned: the persecution of *Herod*, wherein Saint *James* was slaine with the sword: of the malice of the Iewes in every place, forbidding the Apostles to preach the Gospell to the Gentiles, and of their endlesse malice against *Paul* being converted, and become a witnesse of Iesus.

And amongst all the intraged sinners of this time, in whom the Prince of this world exercised his power most imperiously: We read but of one that laid violent hauds upon

upon himselfe, even *Iudas* the Apostle, and he is marked out by the names of a *Traytor*, a *Devill*, the *Child of perdition*. So rare is this iniquity in comparision of other sinnes, and so notoriously and incurable evill are those in comparision of other sinners.

And shall any one sinner bee so wicked, as resolved to increase this number, and to match, if not exceed these men.

Let the rarenesse of the sinne, (wherein the Divill seemeth to have some modesty, as fearing to allure too many to such extreame wickednesse and madnesse) and the extreame incurable iniquity of the men, as if the Divill thought it not fit to tempt any to so great wickednesse, but such as had already out runne al' his allurementes, by their owne forwardnesse in sinne; Let these things stay the resolution of any sinner, and make him feare to execute this iniustice upon himselfe. Whom loveth he that loveth not himselfe, whose friend can he be that in this manner, and in this mercilesse measure is his owne enemy? Goe then and bee more cruell then ever was murdering theife, oppressing Tyrant, bloudy *Cain*, *Senacherib*, ungratious Imps, goe and be more cruell, then any cruell beast, that though an enemy to other creatures; is yet a resolved defender of his owne life. If thou strive for the name and shame of most cruell, yea more cruell then man or beast, yea then the Divell himselfe: (For the Divels study not to doe themselves hurt) then goe, and doe that violence that thou intendest against thy selfe, but if thou be willing to let the cruellest of men, the fiercest of beasts, yea, the Divels themselves to go before thee in mercilesse cruelty, then preserve thine owne Life.

Besides, consider whose thy life is, who quickned thee at the first, who preserved thy life hitherto, who hath numbred thy dayes, and appointed thy time, to whom the service of thy Life doth belong to use while hee pleaseth

Psa. 119. 73.

Psal. 100. 3.

pleaseth, to whom the issues of Death doe appertain; and who hath the Keyes of Hell and of Death, and in whose hands the rule of all these things remaineth: so shalt thou discern whether thou have any power and authoritie or no, to meddle in this businesse. Diddest thou appoint the beginning of thy owne Life. Diddest thou fashion and quicken the flesh in thy Mothers wombe? Doth not the Prophet say (speaking unto God,) *Thine hands have made mee and fashioned me.* Hee confesseth God to be the workemaster, and himselfe to bee Gods worke, wherein he doth no more then the pot, which taketh not his owne shape, but receiveth it from the Potter. Hereof hee speaketh more fully in another place. *Know yee that even the Lord hee is God, hee hath made us and not wee our selves.* And wilt thou pull the building downe that God hath set up? Goe to then, and pull downe heaven, which God hath spreade, roule it up in a bundell, and cast it into the deepe, scatter it in the aire, in the water of the Sea, and sling abroad the droppes of it, untill it bee drye; pound the earth into dust, and raise a mighty wind to scatter it, that the place of it may bee found no more. If thou have a purpose to destroy that which God hath made; and wouldest oppose thy hand in destroying against the hand of God in building; attempt some of these things, and try thy strength, that thou maiest surviue thy fact, and live to reape the glory of it. If these things be too great for thee, then cease to hold this conceit, to attempt the pulling downe of that which God hath built up; oppose not thy selfe against his Workes, especially in pulling downe the frame of thine owne Life, where thou must needs perish with thy owne Workes; and not live to glory in that thou hast done.

As God made thee at the first a living Wight; so it is he that hath preserved thee in all thy time, in the feeblenes of thine Infancie, in the carelesnesse of thy youth, in the rashnesse of thy riper yeares, all which seasons of thy life, made.

made thee subiect to many decayes, through their proper frailties. But God made thy feeble Infancy strong with his strength, thy ignorant and carelesse youth advised, and wise by his Wisdome, thy rash and bolde manhood safe through his Providence; Hee that keepeth *Israel* neyther slumbring nor sleeping, hee it is that hath kept thee. The Prophet speaketh thus to God in one of the Psalms; *Thou diddest draw me out of the wombe, thou gavest me hope, even at my mothers breast, I was cast upon thee even from the wombe, thou art my God from my mothers belly.* By which wordes hee giveth us to understand, that the same God that gave us life in our mothers wombe, is hee that keepeth us from the wombe to the grave, hee preventeth dangers, hee giveth food; hee healeth our sicknesse, and disappointeth our enemyes; he is our guard to defend us, he is our sheild and buckler to save us from hurt. Hee hath done this for thee from thy conception to this day; and wilt thou in one houre attempte to overthrow, and destroy that which with so much care God hath cherished so long? Wilt thou make thy selfe hatefull by making opposition against his love; Wilt thou maliciously oppose thy selfe against the worke of his care, while in fatherly love he is desirous to keepe thee in safety; wilt thou strive more then all the world besides, to worke thine owne decay? The Angells in heaven understanding the care of God for thee, doe willingly pitch their tents about thee; and refuse not for thy safety to beare thee in their hands, and keepe thee in thy wayes; the Divels of Hell by Gods providence are kept off from thee, as with a strong hedge, which they can neyther clime over, nor breake through, whereby to impeach thy safety. And while the Creator of all things remayneth thy keeper, the creatures are in league with thee, and thou livest in peace amongst them; and while the worke of God that preserveth thy life, hath this power amongst all Creatures, that the creatiures of heaven will not attempt thy hurt, the creatures of the earth do

Psal. 129.

Iob 5. 13.

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not, nor dare attempt it, and the creatures of Hell cannot. Wilt thou alone seeke unmercifully to crosse the care of God, in working thine owne woe? Thou art then worthy whom the heavenly Creatures should abhorre, whome the earthly creatures should forsake, and the hellish Creatures embrace, receiving thee into their Company with this greeting. This is he whom God would have kept, but against the love of the Angels of heaven, against the peace of the Creatures of the earth, and beyond the power and malice of vs the Angels of darknesse, he hath destroied himselfe. Besides, it is God that hath assigned to every one of us the measure of our time; hee hath appointed to us the number of our dayes: our life did not begin, till he appointed the first day of it; and so long it must last, untill he say, this is the last day of it.

No man did set downe for himselfe when hee would come into the world, nor no man may set downe for himselfe, when or how he will leave the world. The soule of man (saith the O. ator) before her departure from the body, doth oftentimes divine, but then it destroies not it selfe, for God sent us into the world giving us life, and God must call us out by taking our life. We must cast the world out of our hearts, and not cast our selves out of the world. It is the saying of *Iob*, *is there not an appointed time to man upon earth, and are not his dayes, as the dayes of an hireling?* The beginning and end of mans time is appointed by God, hee cannot lengthen it, when the end commeth, nor ought to shorten it before the time come. Saint *Ambrose* saith, we are bound to maintaine our bodies, and forbidden to kill; our soules and bodies they are married together by God himselfe, and those whom God hath ioyned together, let no man be so bold to put in sunder. *Cogimur diligere ut sponsus sponsam, Adam Evam*, saith S. *Barnard*. We must be so farre from hating our owne flesh, as that we are commanded to cherish it, to loue it entirely as the husband ought to love his wife, *Adam his Eve*. We may imploy it
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Iob. 7. 1.

in labour, but we must not slay it : and the more we shall imploy it, the lesse hurtfull and dangerous it will proue vnto us. His dayes are as the dayes of an Hireling : an Hireling is entertained for so many dayes, longer then his covenant he may not stay, and a shorter time, he may not stay. Such is the life of man, he is Gods Hireling, for so many daies and yeeres hee hath hired him in this world, as in Gods Vineyard to worke in some honest calling. When we haue serued out our time here, wee may stay no longer, and till we haue serued out our time here, we may not depart. Thou wilt therefore be found to be a fugitiue servant from God, if thou depart his service before the time be full out, and that belongeth to God and not to thee to set downe.

The Prophet *David* sayeth of God in one of the Psalmes. *To the Lord God belong the issue of death.* To God it belongeth, and not to man, to set downe who shall die, when, and by what meanes he shall die. Sometime he useth the hand of the Magistrate, sometime the hand of the violent, and so endeth one mans life (as we thinke) by the counsell and worke of another man. But never did he give licence to any man to kill himselfe, he hath forbidden murther by his commandement. *Thou shalt not kill.* He condemned it in *Cain* from the beginning of the World, to whom (having slaine *Abel*) he said, *What hast thou done? the voyce of thy brothers blood cries to me from the ground; Now therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.* And after the flood, when he began againe to replenish the earth with Inhabitants, he made a Law against murder, to restraine both man and beast from committing it; saying, *I will surely require your blood where-in your liues are, at the hand of every beast will I require it, & at the hand of man, even at the hands of a mans brother, will I require the life of man. Who so sheddeth mans blood, by*

Psal. 68. 20.

Exod. 20. 13.

Gen. 4. 10.

Gen. 9. 5.

without warrant and authority to kill any, because man was made in the image of God, a creature of understanding, endued with excellent vertues of knowledge and rightcousnesse, with resemblance in these vertues unto God himselfe, in making of whom it pleased God to shew his excellent power, his wisdom, and his mercy. Man is *Microcosmos*, saith one, an abridgement of the world, he hath Heaven resembling his soule, earth his heart, placed in the midst as a Center, the Lyver is like the Sea, whence flow the lively springs of bloud, the braine, like the Sunne, gives the light of understanding, and the sences are set round about like the Starres; the heart in man is like the roote of a tree, the Organe or Lung-pipe that comes of the left cell of the heart, is like the stocke of the tree, which divides it selfe into two parts, and thence spreades abroad (as it were) sprays and boughes into all the body, even to the arteries of the head; the head is called the Tower of the minde, the throne of reason, the house of wisdom, the treasure of memory, the Capitoll of Iudgement, the shoppe of affections. And concerning man, sayth another, God hath made such divers and contrary elements to meete together in one and the selfe same body, and accord in one, fire and water, ayre and earth, heate and cold, and all in one and the selfe same place, and yet hath so tempered them together, as that one is the defence and maintenance of another. Nay more then this, sayth Saint Bernard, *mirabilis societas*, in man hee hath made a wonderfull society; for in him heaven and earth, Maiestie and basenesse, Excellency and poverty hee hath matched together. What is higher then the spirit of life, what baser then the slime of the earth; his soule it was infused into him the spirit of life, his body was made of the dust of the earth. This was that which made *Gregorie Nazianzen* to breake into that exclamation of himselfe:

man shall his blood bee shedde; for in the Image God hath
bee made man. So offensive unto God it is, for a man

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What great and wonderfull Miracle was within himselfe ! I am little (saith hee) and yet I am great, I am humble, and yet exalted; I am mortall, and yet immortall; I am earthly and yet heavenly; little in body, but great in soule; humble, as being earth; and yet exalted above the earth; mortal, as hee that must dye, and immortall as he that shall rise againe; earthly, as whose body was taken from the earth, heavenly, as whose soule was breathed from above. Nay, more then this, saith the Prophet *David* in one of his Psalmes: *What is man that thou art mindfull of him? and the sonne of man that thou vifitest him? for thou hast made him a little lower then the Angells, and hast crowned him with glorie & honour, thou madst him to have dominio over the works of thy hands, &c.* Therefore no man, no beast can destroy this excellent Creature in this fashon framed, and bee innocent before God. It belongeth onely to him that gave life to take it a way: Where hee takes it away, none can restore it, nor ought to take it away being given, but onely by him that gave it. So that the whole rule of life must remaine in the hands of the Lord of life; who of himselfe sayth, *I kill and give life*: except thou canst doe both, doe not attempt to doe eyther. First, make a living man if thou canst, and then kill him to whom thou gavest life, thou shalt then herein hurt no worke, but the worke of thine owne hands, but if thou canst not give life, presume not to take away life, thou shalt therein violate the worke of another. And if thou mayest not kill another, thou mayest much lesse kill thy selfe. One God made thee and them: and if thou shalt bee guilty of blood in killing thy neighbour, thou shalt bee guiltie of blood in killing thy neereft neighbour (thy selfe.) When *Elias* was wearie of his life, being persecuted by *Iezabel*, hee said unto God. *It is enough, O Lord, take my Soule, for I am no better then my Fathers.* He was wearie of his travells and dangers, and desired to be out of this world, but hee did not lay violent hands upon himselfe or let out his owne Soule. Hee re-

Psal. 8. 4, 5, 6, 7,
8, 9.

Deut. 32. 39.

1 Kings 19. 4.

Phil. 1. 23.

membreth that God had placed his soule in this earthly Tabernacle, and he intreateth God to set his soule at liberty. He held his hands, howsoever his heart was affected: So hold thou thy hands from any fact of violence, lifting them up with thy heart unto God in heaven, desiring him to take thy soule when he thinkes good. When Saint *Paul* was in a straight betweene two, and wist not whether he should desire life or death, because his life should be profitable to the Church; but death gainefull to himselfe: hee expressed the inclination of his heart to death for his owne advantage, in these words: *desiring to be loosed, and to be with Christ, which is best of all.* His reward was in heaven, which he desired to obtaine, his Redeemer in Heaven, with whom he wished to be. And because he could not come to enjoy the same, except by death, he should passe out of this world; he was willing to depart, and for that end to be loosed, and set at liberty from his flesh; but did he encline to set himselfe at liberty, to loose the bondes of his owne life, by which his soule was tied, and fast bound to the fellowship of his body? No, he desired to be a Patient, not an Agent, a Sufferer, not a Doer in this businesse; his words are *desiring to be loosed*, not desiring to loose my selfe; this he longed for, and in time obtained it.

In these men behold and see how to crave, and how to demeane thy selfe. Learne of *Eliab* and *Paul* to feare God, and not of *Saul* and *Indas*. Learne not of wicked men that went astray in their doings. And tell me if at any time thy were so vile in thy sight, and the glory of God so deare unto thee, that thou wert desirous or content to give thy life unto God, and to put it in hazard for his name, and for his truths sake? Where hast thou despised the threatnings of Tyrants? Where hast thou contemned the sword, the fire, or any other death? hast thou beene cast into the fiery furnace? or into the Lions denne, or imprisoned, or stoned, or suffered rebuke, or losse of goods for the name of Christ,

as

as divers the Saints of God have done before thee? In these cases if thy life had beene vile in thy sight, it had been honourable and Christian-like, because thou dost not take it thy selfe, but yeld it up for his sake that gave it. Wherein thou hast the Prophets of God, and Apostles of Iesus Christ to be thy Parerne; who were ever ready and willing to lay downe and loose their lives in the service of God; but did not kill themselves, to be delivered from the fury of Tyrants; but they yeelded themselves to the cruell will of Tyrants, as *Jeremie* told them that went about to kill him for preaching, as God had commanded him. *As for me, behold I am in your hand, doe with me as you thinke good and right.* It was all one to him, and equally welcome to dye or live, so that he might faithfully doe his office. Of the like minde was Saint *Paul*, saying to the Elders of *Ephesus*. *Behold, I goe bound in the spirit to Ierusalem, and know not what things shall come unto me there, save that the Holy Ghost witnesseth that in every City, bondes and afflictions abide me: but I passe not at all, neyther is my life deere unto me, so that I may fulfill my course with ioy, &c.* Heere was a most godly contempt of fraile life. If thou hadst resolution in any like quarell, to yeeld thy life, when there should bee any attempt to take it; thou hast the Prophets of God, and the Apostles of Christ, thine example, and thou hast also the promise of the Lord Iesus, to recompence that losse of life with the gaine of eternall life, saying; *He that will save his life shall loose it, and hee that looseth his life for my sake, shall save it.* That is, if any shall to save his life, deny to confesse me before men, his life shall be taken from him by some such judgement of God, as that he shall have no comfort in the losse of it, but shall dye eternally; but if any constantly confesse me, putting his life in danger, either God shall most miraculously deliver him, and save his life in this world, or for the losse of his life here (in which losse he shall have abundant comfort) he shall have eternall life in the Kingdome of heaven.

Jerem. 26. 14.

Act. 20. 22.

Math. 10. 39.

Here are comforts for thee, if thou have, or shall come (in these cases) into danger, if thou retaine this resolution to lay downe thy life for God, and his glory; for Iesus Christ and his truth. But there was never in thee any such resolution, thou didst not love God so well, and thy selfe so ill, as to dye for the truth, for the glory of God, for the name of Iesus; thou didst never esteeme the Gospell true Religion, and Righteousnesse at so high a price. O vile man, O unworthy sinner, wouldest thou not gratifie God with contempt of life, and wilt thou gratifie the Devill with it? Wouldest thou not loose it for him that is the Truth; and wilt thou loose it for the Father of Lyes? Was he not worthy (in thy sight) to bee served with this manly resolution, that gave thee this life, and for the losse of it, is ready to recompence it with eternall life, and is hee worthy to bee served with it, that was ever an enemy to it, and when he hath spoyled thee of this life, makes thee amends with a higher mischiefe, to plunge thee in eternall death? O monstrous absurditie to bee admitted amongst the professors of Christianity! Pause a while, and consider of this point, that if it bee possible, thou mayest bee recovered from this desperate purpose. Thinke what is to have held God off at the staves end, and never to have yeelded in thine heart to dye for his love: though he gave thee life, to lose one drop of blood for his sake, though he filled thy veines, to have thy breath stopped for his glory; though it was he that breathed into thy nostrels the breath of life, and made thee a living soule; yet to embrace the Devill in thy bosome, as if he were thy God, to tell him that he shall have thy life; thy blood shall flowe for his sake, if thou gette a sword or knife: that thou wilt strangle thy selfe, and stop thy breath for his love, if thou canst get a halter. Where is thy wisdom that resolvest so foolishly? thy lustice to resolve so injuriously, thy love to God, and thine owne soule (to whom thou owest thy love) to God, to procure his glory; to thy soule, to procure the salvation of

of it, that dost resolve so hatefully. For more foolishly for himselfe, more injuriously against God, and more hatefully against both himselfe and God. Did ever any man conclude and resolve in any thing then thou doest in this, most foolishly determine for thy selfe, that runnest into that destruction: from which thou shouldest flie with all possible speed, as the Israelites fled from the tents of *Korah* and his companie, when the earth swallowed them up; and most unjustly thou dealest with God, to take that which is his without his leave; for we are his, and not our owne; they are the words of the Apostle *Paul*, *Yee are not your owne*; and a little after speaking of our bodies and spirits, hee saith *they are Gods*. And before his face without any feare or reverence of him, to destroy them both at one instant. For thou destroiest the bodie in killing it, and thou destroiest thy soule that must perish for that murder, and most hatefully thou proceedest against God and thy selfe in this resolution; hatefully against God, in destroying his Creature; and hatefully against thy selfe, in destroying thy selfe. The Fa^t of the Philistines in stopping up the wells that *Abraham* had digged, to the end that *Isaake* his sonne should not use them for his cattle, is interpreted to bee an evidence of their hatred; *Isaake* saying unto them; *Wherefore come yee unto me, seeing ye hate me?* How much more must thy fact bee interpreted to bee an evidence of hatred against God, and thine owne soule, that fillest up and choakest the Well of life, that God digged and opened for thy use, and desirest to water at the pit of death and hell: where thou shalt not obtaine one drop of water to coole thy tongue, when thou art in torments.

How commeth it to passe among deceived men, that when as in the case of suffering for God, where death is accompanied with comfort, and rewarded with glorie, they shrink and feare, as for their lives with drawing themselves, which then are sweet unto them, and death bitter; and in this case of laying violent hands upon themselves,

1 Cor. 6. 19. 20

Gen. 26. 27.

Luk. 16. 24.

selves, where death is accompanied with terrour, and shall be rewarded with eternall damnation; here they step forth, and are desperately bold, life being bitter unto them, and death sweet? This is a dangerous errour, wherein the De-will the ancient Murderer, hath beene their Counsellour, the Giver of Life never perswaded thereunto, the very fact bewrayeth from what head that sinne came, even from him that laboureth by all meanes the destruction of mankind. Man as he is the workmanship of God, is every way so marvailous, that no marvaile the Philosophers called him a little world, the Epitome and abridgement of the world, in whom the epilogue and summe of the world is contained. *Augustine* in his estimation accounted man a greater miracle then all the miracles that ever were wrought amongst men: but as he is perverted thus by sin, and become the workmanship of Satan, he is so fraughted with iniquity, that *S. James* calls one member of his body a world of wickednesse, and if in the tongue onely which is but a small member of the body there is so much wickednesse, that the spirit of God, who giveth names to all things as they are, called it a world of wickednesse, what shall we thinke of the rest? what botomlesse depth of iniquity must their bee in the fountaine, when there is so much in the streame.

Lay these things together, and I hope the thing that thou art resolved to doe, will appeare so foule and odious before thee, that thy resolution will alter & vanish away. And the most mighty preserver change thy mind by his sanctifying spirit and blesse thee from this fearefull ruine.

Obiect.

But what if one that hath professed sincerely the true Religion of the Gospel, should through terrour of conscience, and for very anguish of heart despaire, and in that case should make away himselfe! What may bee thought of the estate of such a one? *Master Foxe* in his Booke of Acts and Monuments, in the lamentable Storie of *Master James Hales* a Iudge, saith; that this

Acts and Mo-
numents,
1708.
1709.

this Iudge granting to something by the assault and craftie perswasion of *Stephen Gardiner* Bishop of *Winchester*, and of the rest of the persecuting Prelats, being by their greatnesse and importunity overcome, did shortly after call himselfe to better remembrance, and with extreame griefe and angaish of heart, hee was ready with his Penknife to have killed himselfe in prison, and had no doubt so done, had not the mercifull providence of the Lord rescued him miraculously at that time. After that *Winchester* hearing that hee had sore wounded himselfe, taketh occasion thereby to blaspheme the Gospell, calling it openly in the Starre-Chamber, the Doctrine of Desperation: But the said Iudge within a while after recovering of those wounds, and delivered out of prison, gets himselfe home to his house in Kent, where he either for the greatnesse of his sorrow, or for lacke of good counsell, or for that hee would avoide the necessitie of hearing Masse, having all things set in an order, a good while before that appertained to his Testament, casting himselfe into a shallow river, was drowned therein; which was in January or February, 1555. which unhappy chance of this so worthy a Iudge (as Master *Foxe* saith was surely the cause of great sorrow and griefe to all good men, and it gave occasion besides to some Divines, to doubt with themselves whether he were reprobate or saved. Of which matter saith he, it is not for me to determine. Our Iudge is his Iudge, who will lay all things open when the time commeth. This in the meane time is certaine, that the deed of the man ought in no wise to be allowed; If wittingly, I discommend his reason; if in a phrenzy, as one out of his wit, then doe I greatly lament, and pity his case. Yet notwithstanding seeing Gods judgements bee secret, and we bee likewise in doubt upon what intent hee did thus punish himselfe; nor any man can be certaine whether he repented or not before the last breath, I thinke their opinion herein is more indifferent, who doe rather disallow

disallow the example of the dead, then despaire any way of his salvation. Otherwise, if we will adudge all these to hell that hath departed the world after this sort, how many examples have we in the first persecutions of the Church of those men and women, who being registred in the Works of worthy Writers; have notwithstanding their praise and commendation. For what shall we thinke of those yong men, who being sought for to doe sacrifice to heathen Idols, did cast downe themselves headlong and brake their neckes to avoyde such horrible pollution of themselves? What shall I say of those Virgins of *Antioch*, who to the end they might not defile themselves with uncleannesse, and with Idolatry, through the perswasion of their mother, casting themselves headlong into a river, (together with their mother) did fordoe themselves, though not in the same water; yet after the same manner of drowning as this *M. Hales* did.

What shall I say of other two sisters, which for the selfe same quarel did vioently throw themselves headlong into the Sea, as *Eusebius* doth recorde? In whom though perchance, there was lesse confidence to beare out the pains that should be ministred of the wicked unto them; yet that their good desire to keepe their Faith and Religion unspotted, was commended and praised. Another like example of death is mentioned by *Nicephorus* in another Virgin likewise, whose name is expressed in *Ierome* to be *Brassila Dirachima*, who to keepe her Virginitie, fained her selfe to be a Witch, & so conventing with the yong man which went about to deflowre her, pretended that she would give him an hearbe, which should preserve him from all kind of weapons, and so to prove it in her selfe, laid the hearbe upon her owne throat, bidding him smite, whereby she was slaine, and so by the losse of her life saved her Virginitie.

Hereunto may be joyned the like geath of *Sophronia*, a Matron of *Rome*, who when shee was required of *Max-*
entius

entius the Tyrant to be desired; and saw her husband more slacke then he ought to have beene in saving her honesty, bidding them that were sent for her, to tarry a while till shee made her ready, went into her Chamber, and with a weapon thrust her selfe through the breast, and so dyed. Likewise *Achetes* biting off his owne tongue, did spit it in the face of the harlot. Which example (saith *M. Fox*) I doe not here alledge, as going about to excuse or maintaine the hainous fact of *M. Hales*, which I would wish rather by silence might bee drowned in oblivion. But yet notwithstanding, as touching the person of the man (what soever his fact was) because wee are not sure whether he at the last breath repented againe; for that we doe not know, nor are able to comprehend the bottomlesse depth of the graces and mercies of God, which are in Christ Iesus our Saviour. Wee will therefore leave the finall judgement of him, to the determination of him, who is appointed the onely Iudge of the quicke and dead. And thus farre, *M. Fox*.

Touching the Cases wherein it is lawfull to desire death, they may be reduced principally into five.

The first is, that if God can bee more honoured and glorified by our death then by our life; then in such a case it is lawfull to desire death. In which case *Sampson* desired death, knowing well thereby, that he should slay more of the uncircumcised Philistines, the enemies of God, at his death, then hee slue in his life. In this case *Moses* the servant of God desired to die; yea, hee went further; for hee desired not a temporall but an eternall death, for the glorie of God in the salvation of his people. For when *Moses* perceived that the Lord was greatly offended with the people for making and worshipping the golden Calfe, and that the Lord: wrath waxed hote against them, and that hee meant to consume them for the same: It is said that *Moser* returned to the Lord and said; *Oh this people have sinned a great sin, and have made them gods of gold*

Judg. 16, 28, 29
30.

Exod. 32, 31, 32
33.

Rom. 9. 1, 2, 3,
4, 5.

gold: yet now if thou wilt forgive their sinne, and if not, blot me I pray thee out of the booke which thou hast written. Also in this case, the Apostle Saint Paul went as farre as Moses in desiring the same death, for thelike cause as Moses did, which was for the glory of God in the salvation of his people. Who being exceeding much sorrowfull for the Lords reiecting, and casting off the Iewes, saith, *I say the truth, I lye not, my Conscience also bearing mee witnesse in the holy Ghost, that I have great heavinesse and continuall sorrow in my heart, for I could wish that my selfe were accursed (or separated) from Christ for my Brethren my Kinsmen according to the flesh, who are Israelites, to whom pertayneth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God and the promises, whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all God blessed for ever, Amen.* In this case also the holy Martyrs greatly longed after, and desired death, and ranne most joyfully and gladly vnto it. Well knowing with Sampson, that they should slay more at their death, then they slue in their Life; as first, that they should slay their last enemy by death, which is not slaine but by dying: And secondly, that by dying they should kill the spawn of all enmitie, sinne that causeth death; and thirdly, they knew that God should bee more glorified, and honoured by their death, then hee could be by their life, in that it would thereby be an occasion of daunting his enemies, and of the increasing and flourishing of his Church and Children. For the death of the Martyrs was the seed of Gods Church, In which respect M. Foxe in his Acts and Monuments saith that in old time Martyrdome was more desired then Bishoprickes be now.

Acts and Mo-
numents. 113.

Secondly, it is lawfull to desire death in respect of the wicked, through zeale to Gods glory, to the end that wee may bee freed from their society, whereby wee might not be eye-witnesses, nor eare-witnesses of their dayly

daily blaspheming and dishonouring of God. In which case *Rebecca* desired death, for when *Esau* had taken ungodly wives, it is said, that *they were a griefe of mind unto Isaac and her, because they knew that God was greatly dishonoured thereby*: therefore *Rebecca* said unto *Isaack*, *I am weary of my life, because of the daughters of Heth, and if Iacob take a wife of them, such as those that are of the daughters of the land, what good shall my life doe mee?* In this case also the Prophet *Elijah* desired death; for he seeing the Idolatrous practises of the Israelites, and the strange cruelties of *Ahab* and *Iezabel* against the Prophets and seruants of the Lord, and how they had forsaken the Lords covenants, cast downe his Alters, and slayne his Prophets with the sword, and that they did also seeke his life to take it away; therefore through the great zeale which he had to the glory of God, that he might not see these abominations wherewith the Lord was so much dishonored by them: It is saide, That *he requested for himselfe that hee might die, and said it is enough now O Lord, take away my life, for I am not better then my Fathers.* And afterwards (as wee reade) God granted unto him more then hee did desire, for the Lord tooke him away up into heaven in a whirlewinde, which taking up of *Elijah* after this sort into heaven, was farre better and more easie for him, then the ordinary and common death of all men.

Gen. 26. 34. 35.

Gen. 27. 46.

1 King. 19. 3, 4.

2 Kin. 2. 11, 12.

It is the will and pleasure of God, to suffer the godly to live and dwell where the wicked are, and where Sathan hath his seate and throne: and to suffer wicked men to live where the godly men are, not onely in the world, but in the same country, in the same Citty, in the same parish, in the same Church, in the same household: and the reasons why God will have it so, are principally these five.

The first reason is, (as it seemes) for the tryall of Gods servants: 1 Pet. 1. 6. 7. 1 Pet. 4. 12. Revela. 2. 10.

The second reason is, for purifying clensing and purging of

of his servants which wee gather rust: *Psal. 39. 1. Dan. 11. 35. Dan. 12. 10.*

The third reason is even for necessity, that such of the wicked which doe belong unto God may in time bee converted, for there are many of Gods elect amongst that heape.

The fourth reason is for the extolling and magnifying the power of Christ, that can rectifie and maintaine his scepter and Kingdome in the midst of his enemies.

The fift and last reason is, for the prolonging of Gods matchlesse patience toward the wicked world: til *Lot* came out of *Sodome* God doth not destroy it.

Who can expresse what grieve it is to the childe of God to bee inclosed and compassed about with wicked and ungodly miscreants, by whom God is all the day long blasphemed and dishonoured? What a torture and torment is it to such as feare the Lord, and are godly minded, to liue in the midst of a froward, perverse, and crooked generation, continually provoking Gods wrath by reason of their wicked lives and deedes? It would make a mans heart to bleed to heare and consider, how swearing, blaspheming, cursed speakin^g, rayling, slanderin^g, quarrelling, contending, ieasting, mocking, scoffing, flattering, lying, dissembling, vaine, corrupt, filthy, scurrilous, loose and idle talking, that overflow in all places, so that men that feare God, had better bee any where, then in the company of most men. This made the Prophet *David* to cry out and say; *Woe is mee that I sojourne in Mesech, that I dwell in the tents of Kedar, my soule hath too long dwelt with him that hateth peace. I am for peace, but when I speake, they are for warre.*

Lot was sore vexed and grieved with the uncleane conversation of the wicked: and therefore it is said, that the Lord delivered iust *Lot*, vexed with the filthy conversation of the wicked, for that righteous man dwelling amongst them, in seeing and hearing vexed his righteous soule from day

Psa. 120. 5, 9, 7.

2 Pet. 2. 7, 8.

day to day with their unlawfull deeds. This World is verily like Sodom full of generall and unspeakeable filthinesse, *All the whole World lieth in wickednesse*, Scarce one Lot to bee found in a whole City or parish, if God would seeke but tenne righteous men, that are truely or absolutely godly they are not to be found in the most assemblies of the world, nay in the Church too : Yet more, this world is a very pest-house, spiritually considered, every man that a godly man comes neere hath a mischievous plague-sore running upon him: Yea, the godly themselves are not without the Disease through infection, so as there is a necessity, as it were to infect, or be infected still in all places, or Companies: oh, who would love to live in a pest-house, that may dwell in a place for ever free from all infection? yet more, this world, why, it is a very Golgotha, a place of dead men, we live among the graves: almost all we see or have to deale with are but men truly dead; alas, what should wee reckon of the life of mens carkases, when their soules are dead, and both soules and bodies sentenced to eternall death: in this world *the dead bury the dead*, almost all that we meete with, are malefactors under sentence, ready to be carried to execution, the wrath of God hanging over their heads, and unquenchable fire kindled against them. And shall we be so besotted as to love the dead, more then the living? or the society of vile and miserable malefactors in a prison, rather then the fellowshippe of the glorious princes of God in their palace of endlesse & matchlesse blisse?

1 Iohn 5. 19.

Gen. 18. 32.

Ier. 5. 1.

Mat. 8. 22.

As the world in all ages heretofore hath not knowne the pure and straight paths of God, so in these present evill daies of ours, the true and right profession of Christianity is counted of many Puritanisme and precisenesse, phantastical affectation of singularity, and popularity, and hipocrisie. True it is indeed, that as there are true Preachers, and true Beleevers, so Satan stirres up counterfeits, that have an outward shew and resemblance of them, but are not purged

Prou. 30. 12.

Acts 28. 22.

from their inward filthinesse. These are they that Worldlings stumble at, concluding thus ; Even so are they all ; therefore their profession is but a kind of Sect , and to follow the common course & practise of the world, is the surest & safest way. And here Sathan hath his desire. Again, if any godly man that hath alwaies made conscience of his waies shall offend, although of meere infirmity, or occasioned by some strong temptation, but yet so, as he may iustly be taxed ; why then the matter is out of all doubt, both he and all his ranke are hypocrites, and none else. Such is the blindness of the world , and their preiudicate opinion of the children of God. But to you that are of this vncharitable opinion, give me leave to speake thus much: You boast yourselves to be the children of God , and the true members of Christ, though carelesse of your waies ; but as for others , who make conscience of their wayes , you make mockes on them with your mouthes, and you devise terms for them, to make them accounted factious, sectaries, hypocrites, and I know not what ; they are your gazing stocks and taunting Proverbs ; Concerning which sect, we know, that every where it is spoken against ; but where is your devotion ? where is your zeale, where is your repentance, where is your fervency, sobriety, prayer, thanksgiving, humility ? What fruits of the Spirit appeare in you, what love of God in zealous exercises of Gods worship ? what contempt of the worlds pompe, pride, pleasure, vanity in your moderate living and conversation ? What regard of the afflictions of *Ioseph* ? Yea, your bodies are your Idols, and your soules like drudges doe homage to your bodies ; this appeareth in your excessive fare , costly apparrell, varieties of fashions, in your curiosity in the putting on thereof, in your wanton sports, dalliances, pleasures, and such like. But for a conclusion , let mee leave this as a bone for you to gnaw on , That stumbling blockes shal ever be cast before the feet of the wicked, yet shall the Lanthorne of Gods Word shine unto them to guide

guide them without stumbling or erring: notwithstanding, itumble they will, and fall downe even to the breaking of their neckes; for their owne wickednesse blindeth them; yea and they wilfully out of the hardnesse of their hearts close ther eies against the waies of truth; because the waies of error, death and destruction, are more pleasant unto them.

Furthermore, woe shall be to them that wrong by word or deed, or writing, the least of Gods little ones, who are so deare to the Lord, as the apple of his eye: Therefore let the scornors and enemies of good men remember, That *Israel is as a thing hallowed to the Lord, all they that eate it shall offend, Evil shall come upon them* (saith the Lord.) Men may dippe their tongues in venome, and their pennes in poyson, and keep the garments of such as *stone Stephen*: but the Lord will avenge the cause of his poore ones; he will not alwaies hold his peace; nor hide his face.

It is the lot and portion of Gods people to be spoken evill of as of evill doers. It was the practise of Satan from the beginning to raise up slanderers. This was the lot of the godly before the law, and under the law, and under the Gospell. Before the law, as in *Abrahams* family, *Ismael* mocked *Isaacke*; & in *Isaackes* family, *Esau* hated *Iacob*: and in *Iacobs* family, *Ioseph* was hated of his brethren: and of *Iob*, the wicked had him in derision and he was their song and their by-word; vnder the law: as of the Prophet *David*; for he saith, *False witnesses did rise up, they laid to my charge things I knew not: they rewarded me evill for good, to the spoiling of my soule. But in mine adversitie they reioyced, and gathered themselves together, yea the very abjects gathered themselves together against me, and I knew it not they did fear me and ceased not, with hypocriticall mockers in feasts they gnashed upon me with their teeth: they speake not peace, but they devise deceitful matters against them that are quiet in the land, yea they opened their mouth wide against me and said aha aha, our eye hath seene it. Again, Thou makest us a reproch to our neighbours, a scorne and derision to them that are round*

Lev. 24. 10.

Lev. 24. 10.

Gen. 2. 19.

Gal. 4. 29.

Gen. 27. 41.

Gen. 37. 4.

Job 30. 1, 9.

Psal. 35. 11, 12,
15, 16, 20, 21.

Psal. 44. 13, 14.

Psal. 79. 4. J

Psal. 69. 12.
Psal. 31. 11, 12,
13.

Esay 8. 18.

Esay 59. 15.

Ier. 18. 18.

1 Cor. 4. 9.

2 Cor. 4. 3.

2 Cor. 6. 4. 5.

about us. Thou makest us a by-word among the heathen, a speaking of the head among the people. Againe, They that sit in the gate spake against mee, and I was the song of the drunkards. And of the Prophet *Iſaias*, for he saith, Behold I and the children whom thou hast given mee, are for signes and for wonders in *Israel*: from the Lord of hostes which dwelleth in mount *Zion*. And in another place he saith, Yea truth faileth, and he that departeth from evill, maketh himself a prey. And also of the Prophet *Ieremiah*, for he saith, Then said they, come and let us devise devises against *Ieremiah*, for the law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet, come let us smite him with the tongue, let us not give heed to any of his words. And also under the Gospell, as of our Saviour *Christ*, who was derided, mocked, reviled, slandered, reproched, evill spoken of, as appeareth through the whole story of the Evangelists and also of the blessed Apostles, as appeareth in the first Epistle to the *Corinth*. where the Apostle saith, For I thinke that God hath set forth us the Apostles, last as it were approved to death, for we are made a spectacle unto the world, and to Angels, and to men: we are fooles for *Christs* sake, but ye are wise in *Christ*: we are meake, but ye are strong: yee are honourable, but we are despised: Even to this present houre we both hunger and thirst, and are naked, and are buffeted, & have no certaine dwelling place, & labor working with our own hands: Being reviled we blesse, being persecuted we suffer it: being defamed, we entreate: wee are made the filth of the world, and are the offscouring of all things even to this day. Againe, We are troubled on every side, yet not distressed: we are perplexed, but not in despaire: persecuted, but not forsaken: cast downe, but not destroyed. Againe, In all things we approve our selves as the Ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumultes, in labours, in watchings, in fastings: by honour and dishonour, by evill report and good report: as deceivers, and yet true. And this is also the lot,

and

and portion of the servants of God at this day and will be so to the end of the world: *For as then* (saith the Apostle) *hee that was borne after the flesh persecuted him that was borne after the spirit, even so it is now.*

Gal. 4.2,9.

The reasons of this are principally foure.

The first, is in the wicked themselves, in that they have of their owne naturall Condition ever hated, and maliced the servants of God from the first beginning of the world.

The second reason is, in the Devill himselfe, whose pollicy is to loade the servants of God with reproches, and slaunders to keepe men from the good wayes of God, for the increasing and inlarging of his owne kingdom.

The third reason is, in God himselfe, whose pleasure is heerein, for to try the sincerity of his servants, and to make them more watchfull and carefull of their waies.

The fourth and last reason is, in professors themselves, and these are of three sorts.

The first sort are seeming professors, which doe make but a shew onely of godlinesse, and these are hypocrites. *Woe unto the world* (saith our Saviour) *because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh.*

Mat. 18.7.

The second sort are the weake Christians, by their indiscretion.

But usually it is in regard of the best Christians which are the third sort, because they doe with the Prophet David, *Follow the thing that good is.* And therefore the Apostle S. Peter saith, *for it is sufficient for us, that we have spent the times past of our life, after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttony, drinkings and in abominable idolatries, wherein it seemeth to them strange that you runne not with them unto the same excesse of riot, therefore speake they evill of you, which shall give account to him*

Psal. 38.20.

1 Pet. 4.3,4,5.

1 Ioh. 3. 11, 12.

Math. 5. 11, 12.

1 Pct. 4. 14.

that is ready to iudge the quicke and the dead : and to this purpose the Apostle S. Iohn saith. *For this is the message that yee heard from the beginning, that we should love one another, not as Caine, who was of that wicked one and slew his brother, and wherefore slew hee him ? because his owne workes were evill, and his brothers righteous : and therefore for this cause* our Saviour Christ saith in the Gospell: *Blessed are ye when men shall revile you and persecute you, and shall say all manner of evill against you, falsely for my sake, reioyce and bee exceeding glad for great is your reward in heaven, for so persecuted they the Prophets which were before you. If yee be reproched for the name of Christ, happy are ye, for the spirit of glorie, and of Gods resteth upon you, on their part hee is evill spoken off, but on your part he is glorified.*

Therefore in the meane time till wee can have our desire in this case ; We must take great care that we delight not in their evill company ; and if it bee our hap sometime to bee amongst them, let us take heed wee bee not polluted and defiled by their company : for it is a common, and a true saying, that hee that toucheth pitch shall be defiled therewith ; so hee that doth converse with them, must looke to bee defiled with their company. If a man that had wallowed in the myre, and tumbled in the filthy channell, should offer to company with us, wee would loath and shunne him, because hee would else soone make his filth cleave unto us. So wicked and ungodly persons, doe set their sinnes as markes upon those, with whom they company, and disperse and scatter their filth where they come, and leave a print or badge of their prophaneesse behind them ; and shall wee sit so close unto them, who have so plunged themselves in the myre of sin, who should rather labour eyther to draw them out of filthinesse, or withdraw our selves, that we prove not as loathsome and filthy as they are ? Should we not rather say, *If any will be filthy, let him be filthy still by himselfe, If any will be uniuert, let him be uniuert still by himselfe : If any will be beastly, let him*

Rev. 22. 11.

him be be beastly alone. The filthy person and beastly man shall not have me for a companion. *My soule shall have no pleasure in him.* And as saith the Proverbs of the Ancients; *Wickednesse proceedeth of the wicked, but mine hand shall not be upon thee.*

Heb. 10. 38.

1 Sam. 24. 13.

We cannot alwayes withdraw our selves, and avoyde those that be such; yet we must in affection seperate from them, when we cannot in place, but not delight to sitte downe with them on one stoole, that is, wee must not bee as they are. *David* had an eye to this blessed hope of being one of Christs attendants hereafter, and therefore would not bee for all companies, but professed himselfe to be a companion onely of such as feared God. *I am a companion (saith hee) of all such as feare thee, and of them that keepe thy precepts.* Hee would not hazard his fraile potsheard upon the rocke of evill company for any thing. And wherefore did *David* say in one of his Psalmes, *I have not sitten with vaine persons neither wil I go in with dissemblers, I have hated the congregation of evill doers, and will not sit with the wicked;* but because having fellowship with God, he feared to have any fellowship with the contemners of God, and was perswaded that as God will not take the ungodly by the hand (as *Iob* speaketh) so none of Gods company should. Also hee was loath to make them his companions on earth, of whom he could have no hope that they should be his companions in heaven. We are more inclinable to vice then to vertue, so vice is more strong in the wicked then vertue in the good; whereby it followeth, that the society of evill men is dangerous to the good, and that as an hundred sound men shall sooner catch the plague from one infected person, then hee recover his health by them; so the good are more often perverted by the wicked, then the wicked converted by the good; and for this cause God loveth not to see his children amongst the wicked: for this cause hee commanded his people to destroy the Inhabitants of the Countrey which

Psal. 119. 63.

Psal. 26. 4, 5.

Iob 8. 20.

Num. 16. 26.

they were to possesse, lest by their society they should bee drawne into their sinnes, as afterward they were indeede: He commaunded also not to touch any creature that was uncleane, and that whosoever toucheth a dead body should bee uncleane; but no Creature is so uncleane as a sinner, no death like to the death of sinne. And therefore I will avoyde wicked men, as the most uncleane of all living creatures, and as the most loathsome of those which are dead.

1 Cor. 5. 9. 10.
11.

2 Thes. 3. 6.

1 Cor. 5. 10.

Levit. 19. 17.
Psal. 97. 16.
Rom. 12. 18.

I speake to the faithfull, whom I would not have to goe out of the world to avoide the wicked that are in it, but intreat by the tender mercies of God, and of Christ, to be as carefull as they can to avoide them, and their wicked assemblie; and if they must use them for necessity, not to use them as companions, neyther to draw with them in any yoke of affection; but rather to draw backe when the wicked are in place, that they may not be eye, or eare-witnesses of the dayly dishonouring of God. Wee are commaunded in the name of our Lord Iesus Christ, to *withdraw our selves from every brother that walketh disorderly.* All this may be done when we love the men, and hate the vices, when we suffer them to have no quietnesse in their sinnes, and yet live quietly, and offer quietnesse to themselves: Hee that will wholly abandon the company of them that are evill, must (as the Apostle saith) get himselfe out of the world; and therefore Saint *Ambrose* sayeth fitlie to this purpose; Wee ought to flie the company of wicked men, in respect of private fellowshippe, and not in respect of publike communion, and that rather with our hearts and affections, then with our bodies and outward actions; wee may not hate our brother, but love him; yet if wee love the Lord, wee must hate that which is evill; where the Apostle saith; *If it be possible, as much as lieth in you, live peaceably with all men.* We may have no peace with the manners, yet wee must live peaceably with the men. Thus then in a word out of the words
of

of the Apostle, the controversie may be decided: If it bee possible, so farre forth as may stand with our faith and profession, as much as lyeth in you, let us doe our part, and performe our best endeavour to live peaceably; if we cannot have peace, yet let us live peaceably with all men, with the bad to reforme them, with the good to conforme our selves unto them, with our enemies to winne them; with our friends to keepe them. *And have no fellowshippe with the unfruitfull workes of darknesse; but rather reprove them.*

Ephes. 5. 11.

And here is comfort for the children of God, whom the wicked thrust out of their company; and would (if they could) thrust out of the world, because of their conscience to God, and because they follow the thing that good is. And hereof it is that the wise man saith, *that Hee that is upright in the way is abomination to the wicked.* And hence it is also that the Prophet sayeth; *Hee that departeth from evill, maketh himselfe a prey, and the Lord saw it, and it displeased him.* And though they be not accepted, where evill men beare sway (which is no disparagement to them, but glory, nor losse, but gaine) yet they are esteemed of the good, and admired of the evill, though not followed of them. Doe the wicked hate them? they shall lose nothing by such hatred, for God & good men wil love them. Will not the unrighteous have any fellowshippe with them? It is so much the better for them; for they are in lesse danger of corruption, and in more possibility of grace and goodnesse. And where men that bee evill avoide them, Christ & his thousands of Angels wil stick close unto the. And why should wee love the world that hateth us, and castes us off as men dead out of minde? *are wee not crucified to the world?* and doe not wicked men hate us, and speake all manner of evill sayings of us, because wee follow the good wayes of God, the world loves her owne, but us it cannot love, because wee are not of the world. Can darknesse love light, or the sonnes

Psal. 38. 20.

Prov. 29. 27.

Esay 59. 15.

Gal. 6. 14.

sonnes of Beſiall care for the ſonnes of God ? in this world we ſhall have trouble, and if we found not peace in Chriſt, we were of all men the moſt miſerable. *Ioh. 15. 19. 16. 33. Ioh. 17. 14. 2 Cor. 6. 14.* And if they hate us for well-doing, how will they Triumph, if our foote doe but ſlippe ? We ſhould deſire death even to bee delivered from the feare of giving occaſion to the world to triumph, or blaſpheme in reſpect of us. Yea ſo extreame is the hatred of the world, that a juſt man may periſh in his righteouſneſſe, when a wicked man prolongs his daies in his wickedneſſe, do we fall into any ſpeciall miſery in this world ? Why ? behold the teares of the oppreſſed, and there is none to comfort them, we are either not pitied or not regarded, or the compaſſion of the world is like the morning dewe, it is gone as a tale that is told. Our miſery will laſt, but there will bee ſoone none to comfort us, miſerable comforters are the moſt that can be had in this world, and for this reaſon *Salomon* praiſed the dead that are already dead above the living that are yet alive.

Eccleſ. 4. 1, 2.

Thoſe Worthies of whom we reade in the Epiſtle to the Hebrewes, were moſt cruelly dealt withall, and perſecuted in the world. Of whom the world was not worthy; for the wicked did drive them out of their companies by ſharpe perſecutions into deſarts, mountaines, and holes of the earth. But they were worthy, and had farre better company, having a kind of fellowſhip with Chriſt, and all the Saints that were gone before them. So, for the faithfull that now live, if the wicked & ungodly make no more of them then of the filth of the world, and as of the offſcouring of all things (as the Apoſtle ſpeaketh) it is becauſe they are too good to live amongſt them, and too precious to be caſt before ſwine, that ſo treade and trample them under their feet. And where they ſay, away with ſuch fellows from the earth, for it is not fit that they ſhould live. Chriſt will in his due time take them from the earth by a bleſſed and moſt ſweet death, to have the company and fellowſhip with

with him, his Angels and Saints, and with all the holy company of Heaven, and then they shall have their desire.

And in the meane time that we may give no just occasion to have ill language given us, or to be depraved and evill spoken of, let us have a great care of our conversation, Therefore to this end doe tend these exhortations following, *Onely let your conversation be as becommeth the Gospell of Christ.* Againe, *But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy for I am holy.* Againe, *Have your conversation honest among the Gentiles, that whereas they speake against you as evill doers, they may by your good workes which they shall behold glorifie God in the day of visitation,* as Christians have reason to looke to their conversation, so they must looke to the honesty of their conversation; as for piety and the duties of the first table, the Apostle in this last place takes it for graunted that we are instructed in that already, and therefore his principall scope and drift there is to exhort us to have a speciall care of the duties of the second table, which will prevaile most with wicked men. Therefore our conversation must not onely bee religious, as having a respect to the duties of the first table, but it must also be honest, as having a respect to the duties of the second table, that is, our conversation must be faire, amiable, lovely, praise-worthy, alluring, and winning. There be divers things that doe greatly grace and beautify the conversation of Christians, and are an excellent ornament unto them, therefore they must be practised; and they are principally these six.

1. The first is harmelesse to live without offence, it is a marvellous encouragement to dye in peace, when a man can live without offence, and can justly plead his integrity of conversation, *1 Sam. 12. 3. Act. 20. 26, 27. 2 Cor. 1. 12. Give no offence neither to the Jewes, nor to the Gentiles, nor to the Church of God.* Againe, *Give no offence in any thing.*

Phil. 1. 27.

1 Pet. 1. 15, 16.

1 Pet. 2. 12.

1 Cor. 10. 31.

2 Cor. 6. 3.

Phil. 2. 14. 15.

Mat. 10. 16.

thing. Again, that ye may prove things that are excellent, that ye may be sincere & without offence til the day of Christ. Again, Doe all things without murmuring and disputing, that ye may be blamelesse and harmelesse, the sonnes of God, without rebuke, in the midst of a crooked and perverse nation, amongst whom ye shine as lights in the world. Let your light (saith our Saviour) so shine before men that they may see your good workes, and glorifie your father which is in heaven.

Ephes. 5. 15, 16.

Col. 4. 5.

The second is wisdom and discretion, and therefore to the former and this tendeth that exhortation of our Saviour Christ: Be ye therefore wise as serpents and harmelesse as doves. Again, see then that ye walke circumspectly, not as fooles but as wise, redeeming the time, because the daies are evil. Again, Walke in wisdom toward them that are without redeeming the time.

1 The. 4. 11, 12.

Mich. 6. 8.

Heb. 12. 14.

Iames 3. 17.

Ephes. 4. 32.

Col. 3. 12, 13.

The third is quietnes and gentlenes. Study to be quiet and to doe your owne business, that ye may walke honestly toward them that are without. There are three things herein comprehended. The first is lowlines and humbleness of mind. He hath shewed thee, O man, what is good, & what doth the Lord require of thee? but to doe justly & to love mercy, and to walke humbly with thy God. The second is peaceableness, Follow peace with all men and holines, without which no man shall see the Lord. The third is easie to be entreated. But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Again, And be ye kinde one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you. Again, put on therefore (as the elect of God holy and beloved) bowels of mercy, kindness, humbleness of mind meeknes, long suffering, forbearing one another; if any man have a quarrel against any even as Christ forgave you so also doe ye.

Rom. 13. 13.

Eph. 5. 3. 5.

The fourth, is sobriety not only as it is opposed to drunkenesse and uncleannes, but even that also which is opposed to covetousnes, to be sober in the use of the lawful things of

of this life and to learne that lesſon hartily, to *uſe this world as if we uſed it not*: to this purpoſe tendeth this exhortation *to let your conuerſation be without conetouſnes.*

The fiſt is plainnes, fidelity and faythfulnes. There muſt be plaine dealing, which (as the prouerbe is) is a Iewell: *Eſau* was a ſubtile & polliticke man, but *Iacob* was a plaine man: we muſt be faythfull in performinge our words and promiſes, for we muſt be as good as our word. *Lord who ſhall abide in thy tabernacle, who ſhall dwell in thy holy hill? he that ſweareth to his owne hurt and changeth not.* Moreouer, *It is required in ſtewards, that a man bee found faithfull.*

The ſixt and laſt is profitableneſſe, wee muſt ſtudy to become helpefull and profitable to others. *Elihu* ſaid unto *Iob*: *thy righteousneſſe may profit the ſonne of man.* I beſeech thee (ſayth *Paul* to *Philemon*) *for my ſonne Onesimus whom I begotten in my bonds, which in times paſt was to thee unprofitable, but now profitable to thee & me.* As every man hath received the giſt, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. Theſe things do not onely diſcharge a great deale of our duties, but it gaines and brings in great glory to God, and makes men acceptable to the world.

There are likewiſe divers ſinnes which doe much ſtaine and blemiſh our conuerſation, and that are hurtfull, troubleſome, and hatefull unto others, therefore they muſt be ſhunned and avoided, and they are principally theſe nine.

The firſt are ſinnes of ſurfeting, gluttony, riotouſneſſe and drunkennes, the light of nature abhorreth theſe things: *Take heed to your ſelves* (ſaith our Saviour) *leſt at any time your hearts be overcharged with ſurfeting and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares.* Again, *Let us walke honeſtly* (ſaith the Apoſtle) *as in the day, not in rioting & drunkennes.* Again, *and be not drunken with wine wherein is exceſſe, but be filled with the ſpirit.* Again, *For the time paſt of our life may ſuffice us, to have wrought*
the

1 Cor. 7. 31.

Heb. 13. 5.

Gen. 25. 27.

Plaſ. 15. 1, 4.

1 Cor. 4. 2.

Iob. 35. 8.

Philem. 10. 11.

1 Pet. 4. 10.

Luk. 21. 34.

Rom. 13. 13.

Ephes. 5. 18.

the will of the Gentiles when we walked in lasciviousnes, lusts, excessse of wine, revellings, banquetings, and abominable idolatries.

Rom. 13. 13.

Ephes. 5. 3, 4, 5.

1 Th. 4. 3, 4, 5, 7

The second are sinnes of Chambering and wantonesse, uncleanes and corrupt and filthy speaking: *let us walke honestly as in the day, not in Chambring and wantonnes.* Againe, *but fornication & al uncleanes or coveteousnes, let it not be once named among you becommeth as Saints, neither filthines, nor foolish talking nor jesting, which are not convenient, but rather giving of thanks.* For this ye know that no whore-monger, nor uncleane person, nor covetous man who is an idolater, hath any inheritance in the Kingdome of Christ, and of God. Againe, for this is the will of God even your sanctification, that ye should abstaine from fornication that every one of you should know how to possesse his vessell in sanctification, and honour, not in the lusts of concupiscence, even as the Gentiles which know not God, for God hath not called us unto uncleanes but unto holines.

Ephes. 4. 26, 27;
31.

Col. 3. 8.

1 Pet. 2. 1.

The third are sinnes of anger, passion, choller, wrath, malice, envie, evill speaking and such like: *bee ye angry and sinne not: let not the sunne goe downe upon your wrath, neyther give place to the diuel.* Let all bitternes, and wrath, and anger, and clamor, and evill speaking, bee put away from you with all malice. Againe, But now you also put off all these, anger, malice, wrath, blasphemy, filthy communication out of your mouthes. Againe, wherefore lay aside all malice, and all guile, and hypocrisies, and envies, and evill speakings.

Ephes. 4. 25.
Colos. 3. 9, 10.

1 Thes. 4. 6.

The fourth are sinnes of lying and deceiving: *wherefore putting away lying, speake every man truth with his neighbour, for we are members one of another.* Againe, *lye not one to another, seeing that ye have put off the old man with his deeds & have put on the new man which is renewed in knowledge after the Image of him, that created him.* Againe, *That no man goe beyond or defraud his brother in any matter, because the Lord is the avenger of all such as we also have forwarned you and testified, Levit. 19. 11.*

The

The fift, are finnes of ambition, pride, vaine glory, and conceitednesse. *Be not high minded but feare*: Againe, *bee of the same minde one towards another, minde not high things, but condescend to men of lowe estate, bee not wise in your owne conceits*: Againe, *let us not bee desirous of vaine glory, provoking one another, envying one another*: Againe, *if there bee therefore any consolation in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercyes: full-fill yee my joy, that yee be like minded having the same love, being of one accord, of one minde, let nothing be done through strife or vaine glory, but in lowliness of minde, let each esteeme other better then themselves.*

The sixt, are finnes of idleness, sloathfulness, negligence in our generall or particular calling: *Goe to the Ant thou sluggard, consider her wayes and be wise*: Againe, *and about the eleventh houre he went out & found others standing idle, and saith unto them, why stand yee here all the day idle?* Againe, *be not sloathfull in businesse*: Againe, Brethren let every man wherein hee is called, therein abide with God: Againe, *Itberesore the prisoner of the Lord beseech you, that ye walke worthy of the vocation wherewith ye are called, with all lowliness and meeknesse, with long suffering, forbearing one another in love*: Againe, *and that yee studie to be quiet, and to doe your owne businesse, and to worke with your owne hands as wee commanded you, that yee may walke honestly toward them that are without, and that yee may have lacke of nothing*: Againe, *For even when wee were with you, this wee commanded you, that if any would not worke neither should hee eate.*

The seventh are finnes of Curiosity, meddling and prying into other mens matters, as busie-bodies, to this end we should restraîne all needlesse cares and businesse of this world, and study so to be quiet as to meddle with our owne businesse: and to abridge them into as narrow a scantling as our Callings will permit. *For wee heare (saith the Apostle) that there are some which walke among you disorderly*

Rom. 11. 20.

Rom. 12. 16.
Gal. 5. 26.

Phil. 2. 1, 2, 3.

Prov. 6. 6.

Matth. 20. 6.

Rom. 12. 11.

1 Cor. 7. 24.

Ephes. 4. 1, 2.

1 Thes. 4. 11, 12
2 Thes. 3. 10.

2 Thes. 3. 11, 12

1 Tim. 5. 11,
12, 13.

1 Pet. 4. 15.

Mat. 7. 1.
Rom. 2. 1.

Gal. 5. 15.
James 4. 11.

Psal. 101. 5.

1 Thes. 5. 22.

orderly, working not at all, but are busie bodies. Now them that are such we command and exhort by our Lord Iesus Christ, that with quietnesse they worke and eate their owne bread. Againe, the Apostle accuseth the younger widowes with these finnes. But the younger widdowes (saith he) refuse, for when they have begun to wax wanton against Christ they will marry, having damnation, because they have cast off their first faith, and withall they learne to be idle, wandering about from house to house, and not onely idle but tatters also, and busie bodies, speaking things which they ought not. Againe, but let none (saith another Apostle) suffer as a murtherer, or as a thiefe, or as an evil doer, or as a busie body in others mens matters.

The eighth are finnes of Iudging, censuring, backbiting and slandering. Iudge not (saith our Saviour) that ye be not judged. Againe, Thou art inexcusable, O man, whatsoever thou art that iudgest, for wherein thou iudgest another thou condemnest thy selfe, for thou that iudgest doest the same things. Againe, if ye bite and devoure one another, take heede ye be not consumed one of another. Againe, Speake not evill one of another, brethren, he that speaketh evill of his brother, and iudgeth his brother, speaketh evill of the law and iudgeth the law; but if thou iudge the law, thou art not a doer of the law but a iudge. Againe, who so privily slandereth his neighbor (saith the Prophet) him will I cut off. An ancient father writeth that he that slandereth hath a divel in his tongue: he to whom the slander is made hath a divell in his eare, and both of them a divell in their hearts; another father writeth, that a slanderer or a false accuser is a three-fold murtherer, he murthereth himselfe, he murdereth him to whome he maketh it, and him against whome it is made as much as in him lyeth.

The ninth and last is that wee must abstaine from all appearance of evil: abstaine (saith the Apostle) from all appearance of evill, as first, from the vanity of apparrell, for such persons as would seeme to be religious, and yet doe follow the

the vanity of the new fashions, their conuersion is greatly thereby stained and blemished, *though thou clothest thy selfe with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with paintings in vaine, shalt thou make thy selfe faire, thy lovers will despise thee, they will seeke thy life* Againe, and it shall come to passe in the day of the Lords sacrifice, *that I will punish the princes and the Kings children, and all such as are clothed with strange apparrell.* Againe, the Apostle Saint Paul sheweth how women professing the Gospell should be attired: *in like manner also that women adorne themselves in modest apparrell with shamefastnes and sobriety, not with broided haire or gold or pearles, or costly aray: but (which becommeth women professing godlines), with good workes.* Againe, the Apostle S. Peter concurreth and agreeth with the other Apostle touching the apparell of women, that in the mouth of two or three witnesses the truth of this matter might be established. *Likewise ye wives (saith he) be in subiection to your husbands that if any obey not the word, they also may without the word be wonne, by the conversation of the wives while they behold your chaste conversation coupled with feare, whose adorning let it not be that outward adorning of plaining the haire, or wearing of gold, or putting on of apparrell, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet spirit which is in the sight of God of great price, for after this manner in the old time the holy women also who trusted in God adorned themselves, being in subiection unto their owne husbands, even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are, as long as yee doe well and are not afraid with any amazement.* Therefore in this case that saying of the Apostle may well bee heere applyed. *For what knowest thou, O wife, whether thou shalt (by this) save thy husband (or any other) or how knowest thou, O man, whether (by this) thou shalt save thy wife (or any other.)*

Secondly, we must abstaine from resorting unto euill

1 Cr. 4. 30.

Zeph. 1. 8.

1 Tim. 2. 9, 10.

2 Cor. 1. 3, 10.

1 Pet. 3. 1, 2, 3,
4, 5, 7.

1 Cor. 7. 16.

Pfal. 119. 101.

Prov. 1. 15, 16.

Prov. 4. 14, 15.

or suspicious persons and places, *I have* (saith the Prophet David) *refrained my feet from every evill way, that I may keepe thy Word.* Againe, *My sonne* (saith the wiseman) *walke not thou in the way with them, refraine thy foote from their path, for their feete runne to evill, and make hast to shed bloud.* Againe, *enter not into the path of the wicked, and goe not in the way of evill men, avoide it, passe not by it, turne from it and passe away.*

Thirdly, it is lawfull to desire death in respect of our sinnes, to the end we might not offend God any more by sinning, for if we respect God as we should, there is especially one thing that should marre the tast of life, and make it out of liking, and that is the danger of displeasing God; who would live to offend God? or grieve his spirit? or any way make him angry? though this reason will move little in the hearts of wicked men, yet it is of singular force in the heart of an humble Christian, who as hee accounts Gods loving kindnesse better then life, so findes nothing more bitter then that he should displease God, that God I say who is so great in maiesty, and hath shewed himselfe so abundant in mercy to him. It would lie as an heavy load upon our hearts, to thinke of the displeasing of our best friend, especially if he were a great person or a Prince, how much more should we desire to be rid of that condition, wherein we may displease our good God, and to be there where we are sure never to anger him more, for who can tell how oft he offendeth? And what a misery and bondage it is to be in subiection to sin, may appeare by the most earnest and fervent prayer of the blessed Apostle Saint *Paul*, who feeling the waight and heavy burden thereof, he desired God with earnest zeale and fervencie, and with deepe sighes and groanes that he might be delivered from it. And againe, after the long and lamentable complaint that the Apostle made of the Law that was in his members, striving against the law of the Spirit, and leading him captive into the law of sinne, he breaketh forth
into

2 Cor. 12. 7, 8, 9.

into this most pathericall exclamation. *O wretched man that I am, who shall delever me from the body of this death (or this body of death) I thanke God through Iesus Christ our Lord.* The Prophet *David* also feeling the heavy waight of his sinnes, maketh his grievous complaint and incare thereof unto God, saying; *There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinnes; for mine iniquities are gone over my head as a heavy burthen, they are too heavy for me.*

Rom. 7. 4. 25.

Psal. 38. 34.

If a man would invent a torment for such as feare God, and desire to walke in newnesse of life, and to have part in the first resurrection; he cannot devise a greater torment, then to be disquieted with this tyranny of sinne, and with this unquiet & unhappy Iebusite, even the rebellion and corruption of our owne flesh; and this heavy weight of sinne that doth cleave and hang so fast vpon vs. O happy therefore and blessed death that dischargeth and freeth vs from so sore, comber some and cruell bondage, and from further offending of him, who dyed for our sins. So that death freeth us from the necessity of sinning, and also brings us to be with Christ; And to desire death in this case, is not a loathing to live, but a loathnesse to sinne. In which case *Iob* desired death, because of his sinnes, that he might not offend God any more; and therefore hee saith; *O that I might have my request, and that God would grant mee the thing that I long for, even that it would please God to destroy me, that he would let loose his hand and cut me off, then should I yet have comfort.*

Iob 6. 8. 9. 10.

Rom. 6. 12.

Now in the meane while, till we can have our desire in this case accomplished, we must resist and strive against our sinnes, that they may not raigne in our mortall bodies; and let all our endeavour and care increase against our sins, that the force of them may be daily weakened, their number lessened and all occasions of sinning avoided.

Fourthly it is lawfull to desire death, in respect of the miseries, calamities and troubles of this life; and for the

preventing of the miseries to come. And yet this holy desire must not be simple and absolute, but it must be restrained with certaine respects, and with these reservations. First, it must be desired so farre forth, as it is a meanes to put an end to all our miseries, to all the dangers of this life, to all the corruption of nature, and to the necessity of sinning. Secondly, as it is a gate by which wee enter into the immediate fellowship with Christ and of God. And our desire also for these ends must keepe it selfe within these limits; wherein two Caveats must be observed. First, it must not bee immoderate, exceeding the golden meane; Secondly, it must alwayes bee with a reservation of Gods good pleasure, and with an humble submission, and subjection of our wils to the will of God. For if either of these be wanting, the desire of death is defective, faulty and dangerous. Death frees us from the miseries and perils of this world, abolisheth all present, and prevents all future dangers, and brings us to be with Christ. What man wearied with labour, desires not rest, what Mariner tossed upon the seas, wisheth not to come into safe harbour? What traveller toiled with a tedious and perillous journey, would not willingly come to his wayes end? what sicke man accepts not health? what slave imbraceth not freedome? what prisoner doth not entertaine enlargement? what captive would not welcome liberty? what husbandman would be ever toying and not at length receive the fruit of his labour? what marchant is content to live ever in danger by sea and by land, amongst Pyrats and robbers, and not to come at last safe home with his wealth? And lastly, what man having the reversion of a goodly kingdome, would be loath to receive the possession of it? And sure we are all in this case by reason of the manifold miseries incident to us in this world: and there is no discharge in this warre, but that a man must every day looke for crosses and miseries, *Every day hath his griefe, Eccles. 3. 8. Mat. 6. 34. Luke 9. 23.* Therefore we have good cause to wish

wish with a holy desire to be loosed from al these miseries and to be with our Saviour Christ, and in the meane time, till we can have our desire in this case, *Let patience possesse our soules.*

Luke 21. 19.

Fifthly, and lastly, it is lawfull to desire death for the perfecting and full accomplishment of that coniunction and union which wee have in Christ Iesus our head, that we might bee where he is to enioy his presence. *For we are* (saith the Apostle) *members of his body, of his flesh, and of his bones:* that is, we are most straightly coupled to Christ by the spirituall band of our faith; which union is most admirable; For first we are united to his Godhead, that is not by transfusion of the divine substance, but by effectuall working by the manhood; and secondly, we are one with his manhood, that is really and substantially, as appeareth by those Similitudes by which this union is expressed in holy Scriptures; as namely, First of the Vine and branches; Secondly, of the Bridegroom and the Bride; Thirdly, of the Olivetree and the branches; Fourthly, of the foundation and the building; Fifthly, and especially of the head & members. Concerning which union *Cyri* hath made this resemblance, that as two peeces of waxe moulten up together, do make up one lumpe, so Christs flesh with our flesh ioyned together. make up one body which is his Church.

Ephes. 5. 30.

Iohn 15. 5.

Iohn 3. 29.
Rom. 11. 18.
Ephes. 2. 20.
Ephes. 1. 23.

And this coniunction and union which we have in Christ, is also set down in that heavenly prayer, which our Saviour Christ made unto God his Father, at his last farewell out of this world immediately before his passion and suffering; where he prayeth at large for the accomplishment of this union in us with him. And if our Saviour Christ himselfe did pray unto his Father for the full accomplishment of this union, that we might be where he is, for to behold his glorie, then it is lawfull for us to desire the same. And this is true love indeed unto Christ our head, to desire to be with him; for the property of true love is an ardent and burning desire to obtaine that which is be-

Iohn 17.

2 Co. 12. 11.

Psal. 73. 25.

loved. And as a woman that loveth her husband unfainedly, cannot be content with any love token shee receiveth from him in his absence, but longeth and wisheth, and desireth more and more till she receive him selfe; even so, the Soule which is wounded with the love of Iesus her mercifull husband, hath continuall desire to be with him. I grant every token sent from him brings comfort, but no contentment till she enjoy him. If the love of men compelled the Apostle to say to the Corinthians, *It is not yours, but you I seeke*. How much more should the love of God compell us to say to our Lord Iesus; *It is not thy gift, but thy selfe O Lord that I long for; for thou art the portion of my soule, seeing I am nothing without thee, let me taste the benefit off being thine, I desire thee, and not thine, for thy selfe, not for thy gifts; I desire thee onely, nothing for thee, nothing with thee, nothing besides thee.*

The godly Christian hath some lively forecast & sweetness of this blessed and happy conjunction and union with Christ, and therefore it is a griefe unto him to be holden from him, and a joy to remove unto him. But certainly he shall never goe out of this earthly body with ioy, who lives not in this fraile body with grief for his absence from him. If thou desirest that which thou hast not (which is heaven) then shedde thou teares here on earth, that thou mayest obtaine it. We are taught in the Lords prayer to pray that Gods kingdome may come, and by his kingdome hee meanes the kingdome of glory, as well as the kingdome of grace, now in that we are taught to pray for the kingdome, it shewes we should desire it, and that by prayer wee should bee more and more heated in our desires.

And hereof comes these and such like complaints, *As the hart panteth after the water brookes, so panteth my soule after thee O God, my soule thirsteth for God, for the living God, when shall I come appeare before God?* We have the example of divers men in particular, who

who have desired to dye, as *Iacob* waited for Gods salvation.

In this case Saint *Paul* desired death in respect of himselfe, *For to mee* (sayth hee) *to live is Christ, and to dye is gaine. But if I live in my flesh, this is the fruit of my labour; yet what I shall choose I wotte not, for I am in a straight betweene two, having a desire to depart, and to be with Christ, which is farre better for me.* For the Apostle to have a desire, is more then simply to desire: for it witnesseth two things, first, a vehement, secondly, a perpetuall desire to passe to Christ his head, and this is a settled desire which is a gift of Gods grace peculiar onely to the elect of God. Yea the Apostle is very vehement in this case, *O wretched man that I am, who shall deliver mee from this body of death?* and the Prophet *David* in the name of the godly, said long before Christ, *O that the salvation of Israel were come out of Sion,* and in the second Epistle to the Corinthians, the godly are said to sigh for it, that they might bee *absent from the body and present with the Lord*, and so the first fruits of the Holy Ghost, those eminent Christians mentioned in the Epistle to the Romans, and not onely they but our selves also which have the first fruits of the Spirit, even we our selves groane within our selves, waiting for the adoption, to wit the redemption of our body, And in the second Epistle to *Timothy* the love of the appearing of Christ is the periphrasis of the child of God. In this case also *Simon* desired death; for when the Holy Ghost revealed to him, that hee should not see death before he had seene the Lord Christ, after that hee had seene him in the Temple, Hee tooke him up in his armes, and blessed God and saide, *Lord now lettest thy servant depart in peace, according to thy word, for mine eyes have seene thy salvation.* Wherefore hidest thou thy face (sayeth Saint *Augustine* to God) happily thou wilt say, No man shall see mee and live; Oh then

Phil. 1. 21, 22,
23.

Rom. 7. 24.

Psal. 14. 7.

2 Cor. 5. 2, 8.

Rom. 8. 23.

1 Tim. 4. 8.

Luk. 2. 28, 29,
30.

Heb. 2. 3.
 Heb. 10. 37.
 Revel. 22. 20.

Lord, that I were dead, so I might see thee. Oh let me see thee that I may die; even here I will not live; Dye I would, yea I desire to be loosed and to be with Christ, I refuse to live, that I may live with Christ. And in this respect all the godly may desire death. *Though be tarry, wait, for yet a very little while, and he that shall come, will come, and will not tarry.* And not onely some particular godly men have desired this, but the whole Church is brought in the 22. cap. of the revelation, praying for the comming of Iesus Christ, and desiring too that he would come quickly. *For he which testifieth these things, saith, Surely, I come quickly, Amen, Amen. Even so, come Lord Iesus.*

The end of the seventh Division.



THE
 EIGHTH DIVISION, OF
 THE GLORIOUS ESTATE OF
 GODS CHILDREN AFTER DEATH.

Touching the glorious estate of the children of God after death, which way shall I beginne to expresse the same, when as the blessed Apostle sayeth, *Eye hath not scene, Eare hath not heard,*
neither

neither hath it entred into the heart of man the things which God hath prepared for them that love him.

I remember what is registred of a certaine Painter, who beeing to expresse the sorrow of a weeping Father, having spent his skill before in setting forth of the sayde passions of his children, did thinke it best to present him upon his Table to the beholders view, with his face covered; that so he might have that griefe to be imagined by them, which he found himselfe unable to set out at the full. The like must I doe in this case, for the glory of that glorious estate which the children of God shall hereafter enjoy: I must commend to you with a kinde of silent admiration, that so you may with your silence suppose that to be infinite, which you see that I will not adventure to expresse. What hand can measure the bounds of infinite? What mind can number the yeares of eternity? what hand, what mind can measure, can number the unmeasurable measure, and innumerable number of the ioyes of Heaven? O that I had the tongues of the glorious Angels in some sort for your sakes to utter, or rather that you had the harts of the glorified Saints, in some little small measure to conceive of some part of this glory. But this glorious Sunne doth so dazell my weake eyes, this bottomlesse depth so overwhelme my shallow heart; and the surpassing greatness of these ioyes do every way so overcharge me, that I must needs stand a while silent, amazed, and astonished at the serious consideration of the exceeding, abundant excellency of this glory, which requires rather the tongues and pennes of Angels then of men to describe and expresse the same; yea rather it cannot bee perfectly described and expressed by Angels themselves. And therefore I must be content then darkely to shadow it out, such lively representation of it is meerely impossible. This I may say in a word, that looke what difference there is in proportion betwixt the cope of heaven, and the earth, which respectively

pectively to it is but as a pricke in the middest of a center, the same and much more there is betwixt the glorie of all the Kingdomes of the world united together (if it were possible) into one, and that which the Apostle calleth the glory which shall be shewed hereafter: Better it is with a kinde of silent astonishment to admire it, then to take on us either to describe it, or to comprehend it in particular.

Yet give me leave to set before you for the furtherance of your private meditations; a little shadow or glympse thereof, even as it were but the backe-parts thereof, which *Moses* was permitted to see; betwixt which and it, notwithstanding, there is as much difference, as betweene one drop of water, and the maine Ocean sea.

A word fitly spoken (saith the Wiseman) *is like apples of gold, and pictures of silver.* We reade in the booke of Deutronomy, that when *Moses* went up from the plaines of *Moab* unto the mountaine of *Nebo*, to the top of *Pisgah* that is over against *Iericho*, that there the Lord shewed him all the land of *Gilead* unto *Dan*, and all *Neophaly*, and all the land of *Ephraim* and *Manasses*, and all the land of *Judah*, unto the utmost sea, and the South and the playne of the land of *Iericho*, the City of Palme trees unto *Zoar*. And this is the land which I sware (saith the Lord) unto *Abraham*, and unto *Isaacke*, and unto *Iacob* saying, I will give unto thy seed, and I have caused thee to see it with thine eyes, And this was that earthly *Canaan*, even that promised land which is so much commended in the holy Scriptures. Even so, if we will take a little paines to goe up to the mountaine of the Lord which the Prophet *Esay* speaketh of, then there, in some small measure may we take a sight and view, not of the glory of the earthly *Canaan*, but of the glory of heavenly *Canaan*: and where the Devill (as it is said in the Gospell) tooke Iesus up into an exceeding high mountaine, and shewed him all the King-

Exod. 33. 23.

Prov. 25. 11.

Deut. 34. 1, 2,
3, 4.

Esay 2. 2.

Mat. 4. 8.

Kingdomes of the world, and the glory of them. Here upon this mountaine of the Lord, there is shewed unto us the Kingdome of God, and the glory of the same; All which, the Lord will give us (being the right owner thereof) if we feare, serve and worship him; and we need not with *Moses* to clime up to any earthly mountaine, to see and behold the Kingdome of God, and the glory thereof. It is not in heaven (saith *Moses* in another case) that thou shouldest say: *Who shall goe up to heaven for us, and bring it unto us, that wee may heare it, and doe it; neither is it beyond the sea, that thou shouldest say, Who shall goe over the Sea for us, and bring it unto us, that wee may heare it, and doe it? But the word is very nigh unto thee, in thy mouth, and in thine heart, and there we may behold this glory. Search the Scriptures* (saith our Saviour Christ in the Gospell of Saint *Iohn*) *for in them, ye thinke to have eternall life, and they are they which testifie of me.* And we may adde further also, that they are they which testifie of this glorious estate of the children of God after death; *Ioseph* gave his brethren provision for the way: but the full sacks were kept in store untill they came to their Fathers house: God gives us here a taste and assay of his goodnesse; but the maine sea of his bounty and store is hoorded up in the kingdome of heaven.

It is an usuall thing in the Scripture to represent spirituall and heavenly things by bodily and earthly things, that therein as in glasses we may behold heavenly things, although obscurely; which notwithstanding, we cannot otherwise perceive, and see immediatly being too glorious and vehement objects for our eyes. Therefore as we can not behold the light of the Sunne in the Sunne, but by reflection thereof in the Moone, in the Starres, in the water, or other bright body, or else by refraction thereof in the mistie ayre, so the soule while it is in the body heareth,

Deua. 30. 12,
13. 14.

Iohn 5. 39.

1 Cor. 13. 12.

reth, seeth, understandeth, imagieth with the body, and in a bodily manner; and therefore is not capable of such hearing, seeing, understanding, imagining as it shall be when it is separate from the body; hence it is, that the Apostle saith. *We now see through a glasse darkely.* We conceive of heaven by a City, whose walles, pavements and mansions are of gold, pearle, Christall, Emeralds, as it is described in the booke of the Revelation, which we shall afterwards heare more at large.

Jeremie 5. 25.

Psal. 68. 19.

Deut. 1. 30.

Prov. 7. 3.

And to begin first of all with the comforts and benefits of this life, even they (although miserable) do argue that a far better estate is reserved for us in heaven. We see that God euen here upon earth notwithstanding our manifold sinnes whereby we dayly offend him, and which may iustly cause him (as the Prophet speaketh) to withhold good things from us; yet he in great mercy vouchsafeth us many pleasures, and furnisheth us not onely with matters of necessity (who dayly, sayeth the Psalmist, loadeth us with benefits) but also of delights. There is a whole Psalmie spent onely in this matter, which is the 104. Psalmie; a Psalmie worthy to be written in letters of gold, and as *Moses* speaketh in Deuteronomy, upon the dore postes of thine house, and upon the gates, yea upon the Table of thine heart (as the Wise-man speaketh) for the admirable excellency thereof.

Psal. 47. 18.

God causeth (saith Saint *Cyprian*) the Sunne to rise and set in order, the seasons to obey us, the elements to serve us, the winds to blow, the spring to flow, the corne to grow, the fruits to shew, the gardens and orchardes to fructifie, the woods to rastle with leaves, the meadowes to shine with variety of grasse and flowers. And *Chrysostome* very excellently handling the same point with *Cyprian*, further shewes, that God hath in a sort made the night more beautifull then the day, by infinite variety of bright and glittering starres, and that hee hath beene more mindfull and mercifull then man would have bin
of

of himſelfe, who through the greedineſſe of the World, would have overyoyled himſelfe; but that God made the night of purpoſe for his repoſe and reſt. In a word, he ſayes (and that truly) even of theſe earthly benefits and commodities, that although we were never ſo vertuous; nay, if we ſhould dye a thouſand deathes, we ſhould not be worthy of them. And the very heathen Poet conſidering this, could not chooſe but breake out into an admiration, ſaying: O how many things hath God created for mans delight, and heaped ioyes upon him with a bountifull hand? Nay the Prophet *David* conſidering this, could not chuſe but breake out into this wonderfull admiration; *Lord what is man that thou takeſt knowledge of him, or the ſon of man that thou makeſt account of him.* And all this hath God done (ſaith *Cyprian*) to good and bad, to the harmeleſſe and the harmefull, to the religious, and irreligious, to the holy and prophane, to the ſwearer, and to him that feareth an oath. And *hee makeſh* (as our Saviour Chriſt ſayeth in the Goſpell of Saint *Matthew*) *his ſunne to ſhine on the evill, and on the good and ſendeth raine on the juſt and unjuſt.* Whence wee may well reaſon thus, that if GOD dealeth ſo graciouſly with us on earth, hee will do much more for us, and to us in heaven; if he beſtowed ſuch benefits upon ſtrangers, nay upon enemies; he hath better things in ſtore for his owne houſehold; yea for us, which are his friends: If he dealeth ſo liberally and bountifully with ſlaves, he will be much more liberal and bountiful to us which are his ſonnes in heaven. Again, the excellency of the creatures of God argues a greater, yea, incomparably greater excellency in the Creator himſelfe, as well doeth *Bernard* obſerve. Thou wondreſt (ſaith he) at the brightneſſe of the Sunne, beauty in the flowers, ſavory reliſh in bread, fertility in the earth, Now conſider that all are the gifts of God, and there is no doubt but that hee hath reſerved much more to himſelfe for thee in heaven,

then

Pſal. 144. 3.

Eccleſ. 9. 2.

Mat. 5. 45. 1

Luke 12. 27,
28.

then hee hath communicated and imparted to the Creatures here upon earth. Againe, wee conceive of these ioyes of heaven, by taking a view of the inferiour beauties. *Consider* (saith our Saviour Christ) *the Lillies of the field how they grow and flourish, I say unto you that Salomon in all his glory was not like to one of these.* All Salomons glory not like to one Lillie? Hath God put such glory and gladnesse upon the grasse of the field? hath he so gorgeously attired them, which to day have a being, and to morrow are cut downe, and cast into the furnace? How much more then shall bee the glory and ioy of you in heaven, O yee of little faith? Therefore when wee meete with any thing that is excellent in the Creatures, we may say to our selves, how much more excellent is hee that gave them this excellency. When wee finde admirable wisdome in men, how they rule all creatures, by cunning overcome them that are farre stronger then themselves, overtake them that are farre swifter then themselves, out-runne the Sunne and Moone in discourse, telling many yeares beforehand what courses they must hold, and when they shall be eclipsed, Let us say to our selves, how wise is that God, which gave such wisdome unto men?

Acts 40. 15, 16.
Iob 41. 1.
1 Kings 19. 11.

Exod. 19. 16.

Againe, when wee see any thing strong, as the Lyon, or the Elephant, whose strength is described in the booke of *Iob*, or the Whale, whose strength is also there described; or the winde which is said in the first booke of the Kings to bee so great and strong, that it rent the mountaines and brake in peeces the rockes; or the thunder or such like at the huge noyse whereof (as it is said in the booke of *Exodus*) it made all the people in the Campe to feare and tremble; Let us then say, how strong is that God, that giveth this strength unto them? Againe, when wee see rare beauty in men or women, or most glorious colours in flowers, birdes and other creatures; Let us then say, how farre more beautifull and amiable is that God that giveth this beauty and comelinesse unto them? And when we

taste

raske thinges that are exceeding comfortable and sweet, as honey, and such like; Let us then say; how sweete and comfortable is that GOD that giveth that sweetenest?

Now from all this let us conclude, that if the Creatures can afford such pleasure, comfort, contentment, and delight; what will the creator himselfe doe? When we shall immediately enjoy his glorious presence after death? *In thy presence (sayth the Psalmist) is fulnesse of ioy, and at thy right hand there are pleasures for evermore.*

Psal. 16. 11.

Surely this world compared to the world to come, is as it were but a little village to the greatest and most spacious City: nay, it is but as it were a gatehouse, or Porters lodge to the most wide, glorious and magnificent Pallace of the greatest Prince in the World; and if the Gatehouse bee so sayre, how sayre and glorious is the Pallace it selfe?

Moreover consider what great ods there is betweene Gods mediate and immediate presence, to enjoy him in the creatures, and to enjoy him in himselfe. The creatures, yea the most excellent creatures, are as it were but a vayle or curtaine drawne betweene God and us which vayle or curtaine being drawne aside, we shall see God face to face; and then how glorious will that sight be? And though we know not what it is to behold the face of God; yet herein consisteth the highest degree of our happinesse. Therefore are the joyes of the Saints in heaven *super superlative*, because their eyes doe alwayes behold their King in the excellency of his beauty and glory. It is a pleasing sight and delightfome to the eye to behold the Sunne, but that is (saith *Bernard*) the true and onely joy indeed, which is conceived from the Creator, not from the creature. *Iohn* the *Baptist* leaped in his mothers wombe, when but the mother of his Maker came neere unto him. The wise men rejoyced exceedingly when they saw but his Starre. The *Bethshemites* rejoyced greatly at the sight of the Arke. Were

Isay 33. 17.

Luke 1. 41.

Matth. 2. 10.

1 Sam. 6. 13.

Were these causes of great and unwonted joy and gladnes then much more are the Saints of God ravished with joy in heaven, where they shall continually see and behold God face to face. Shall we more esteeme this wretched carcasie than our glorious God? whose onely presence in glory shall fill us with eternall delight? O the vision of God: if we had but once scene God face to face, we would abhorre that absence that shou d hinder the fruition of such untpeakable beauties, as would enamour the most secure heart to an unquenchable love.

Wee are to consider, that there is a twofold vision or sight of God, the one, called by some of the learned *visio via*, the sight of the way, and meanes that bringeth home to God; the other *visio patria*, the sight of the Country, where God is, that is his home and habitation with his Saints and Angels. —

They are happy that see the way, that bringeth and leadeth home to God, but more happy, that are at home in heaven dwelling, never to be removed out of his presence and Country. Of these two sorts of visions meaneth the Apostle Saint *Paul*: When hee saith; *For now wee see through a glasse darkely, but then wee shall see face to face.*

1 Cor. 13. 12.

Touching the first kind of the sight of God, which is termed *visio via*, or (as Saint *Paul*) *in a glasse darkely*: in a word this sight consisteth in true faith and knowledge of God. And thus to see God by sound and saving knowledge grounded upon his word, and by a true and lively justifying faith from this knowledge arising: This, I say, is onely proper to Gods elect children, who in time shall come to see him at home face to face in the fulnes of joyes for ever. And touching *visio patria*, a seeing of God in his Country or his home, or his heavenly habitation. *Augustine* writing upon *Genesis*, saith, That the blessed shall have a th eefold sight of God in heaven. To wit, they shall first have a spirituall, or they shall see the blessed spirits and Angels;

Angels; next, a body or corporall sight of the blessed redeemer. And thirdly, a supernaturall or intellectuall sight; and a fourth may be added, that they shall likewise see the holy Ghost.

For the first; their spirits and soules shall behold and see with great comfort and ioy the blessed Angels, and Spirits of all the faithfull departed: They shall see the bright court of Angels, Cherubins and Seraphins, alwaies beholding the face of our father which is in heaven, attending the Deity, and ever pressing to doe his will, faithfully, speedily, never weary of watching, because they are never weary of well-doing. They shall see the faire assembly of the Saints of God, the Patriarckes, Prophets and Apostles, with *Abraham*, *Isaacke* and *Iacob* in his glorious Kingdome; they shall be tyed up with them in the bundell of living; never to be loosed any more. As they before them have done, so shall they returne into their rest as into a retiring Campe after the day of battell. This is the greatest joy upon the first sight. And if (as *Chrysostome* saith) to see the Divell and evill Spirits, be a horrible punishment, and a kind of hell, then to see good Angels and good Spirits must be a great ioy, and the beginning and entrance into heaven. And this is a fellowship matchlesse; if we either consider the perfection of the creatures whose communion we shall enjoy: or the perfect manner of enjoying it: who would be withheld from the congregation of the first-borne, from the society with innumerable Angels and the spirits of iust men?

The second is that corporall and bodily beholding of our Saviour Iesus Christ, standing at the right hand of God the Father, and his comfortable face and countenance fairer then the sonnes of men, and whome the very Angels desire to behold and whereby in their Spirits the Saints, doe presently see the naturall and humane body of Christ Iesus, at the right hand of God the Father: from whose glorious sight doth arise a greater measure and de-

Matth. 18. 10.

Luke 13. 28.

1 Sam. 25. 29.

Heb. 12. 22, 23.

Psal. 45. 1.

1 Pet. 1. 12.

Cant. 3. 11.

Matth. 12. 41.

1 King. 1. 40.

gree of comfort and ioy. Then come the godly to see in substance, that which was spoken of the type by *Salomon*, *Come forth O yee daughters of Sion, and behold the King Salomon with the Crowne.* To see then this true *Salomon*, more great then *Salomon*, even our Redeemer, thus standing crowned in glory, and have access to him, must needs bee a second, and higher measure of joy to the beholders. It is said, when *Salomon* was crowned, the people rejoyced exceedingly, that the earth rent with the sound of them. Oh what ioy and greater ioy is it then to see Christ Iesus thus crowned with glory in Gods Kingdome at home?

When the Wise-men came a farre iourney, seeking Christ, and found him new borne, lying most meanely & basely in a Cratch amongst the beasts, yet did they reioyce, seeing him in the Cratch, and did offer to him.

Mat. 2. 10, 11.

Oh how much shall yee reioyce, seeing him that was in the Cratch, cloathed with great glory, and wearing an immortall Crowne?

1 Cor. 13. 12.

The third sight is that intellectuall and glorious sight supernaturall of Gods essence face to face (as Saint *Paul* nameth it) yea God himselfe of so great Maiesty, might, beauty, goodnesse, mercy and love, as if a man were filled with all other blessings temporall and eternall, and yet without this (as *Plotin* saith) all were but misery and accursednes. And this is such a sight, in such a manner, and after such a measure (which notwithstanding shall be infinite) as is or can be possible, for the glorified Creatures to behold the glorious Creator. And (as the Apostle Saint *Peter* saith) to be made partakers of Gods divine nature, farre beyond that sight of *Moyse* or *Peters*, when being clogged with mortality, they yet did see that was glorious to behold.

2 Pet. 1. 4.

Iob 19. 23, 24,
25, 26, 27.

Of this sight of God, the holy man speaketh in his Booke. *Oh* (saith he) *That my words were now written, O that they were printed in a Booke, that they were graven with an yron penne, and layde in the Rocke for ever. For I know*

know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin wormes destroy this body, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reines be consumed within mee. Yet this sight shall exceed, and goe beyond that of our Forefathers before the fall, or that of the Apostle *Pauls*; for it is saide by him, that we shall see him face to face. And by the Apostle *Peter*, being made partakers of his divine nature, more then ever man could have dreamed of, then shall the Elect see so, as they shall bee with him for ever, yea and serve him continually, in singing praises unto him. Which sight is called the spirituall life, not in respect of substance, but qualities, in so farre that after those sights, the elect shal all spirituallly live, and that without any naturall or bodily helpes or meanes, as in this present transitory life.

In that Life shall be no neede of meate; drinke, light, artificiall or naturall, Candle, Starres, Sunne, or Moone; For God shall bee all in all. By which sight and supernaturall knowledge, it shall come to passe, That *these our mortall bodies shall bee like to his glorious body, and shall shine like the Sunne in the firmament, and be made like Angels.*

Phillip. 3. 21.
Dan. 12. 3.

Fulgentius speaking of this most glorious & supernaturall sight, saith thus: In a looking glasse wee may see three different things; the glasse, our selves, and what is neere us: So by the glasse of Gods divine clearenes, we shall see him our selves, Angels, and Saints beside us; yea wee shall see God face to face, not as now through the glasse of his word; but we shall know him as we are knowne of his Maiesty. As a man standing upon the shore of the Sea seeth not the bredth or depth of it, so the Angels in Heaven, and the Elect on earth may see God really, and yet not comprehend the depth of his greatnes, nor the height of his everlasting essence.

1 Cor. 13. 12.

The fourth sight is, that we shall likewise see the Holy Ghost proceeding from them both, and breaching upon our saved soules, like a gentle soft ayre upon a garden, and more sweet then all the trees of Incense. Againe, the Apostle sayeth, *Now I know in part, but then shall I know even as I am knowne.* The Apostle is bold here to say, that all the knowledge we have here, is as the knowledge and stuttring of a young child, yea, that his owne knowledge too, was such, although he were an Apostle, and a principall Apostle; and thereby hee insinuateth that our knowledge here is as farre inferiour to the knowledge wee shall have there, as the knowledge of a childe that stutrereth and stammereth, and yet cannot speake plaine is to the knowledge of the greatest Clarke in the world.

The very heathen thought this to bee one great benefite, that men, especially wise men had by death, that their knowledge was perfected in the other world, and that none could possibly attaine to perfect wisdome & knowledge, untill they came thither. How much more should we count this an inestimable glorie and benefite, that in the life to come we shall have the perfect knowledge of heavenly things, yea, and of all things in the Kingdome of Heaven; yea, we shall know God with a perfect knowledge, so farre as Creatures can possibly comprehend the Creator. We shall know the power of the Father, the wisdome of the Sonne, the grace of the Holy Ghost, and the indivisible nature of the blessed Trinity. And in him wee shall know, not onely all our friends (who dyed in the faith of Christ with us) but also all the faithfull that ever were or shall be. For first, our Saviour Christ tels the Iewes in the Gospell of Saint *Luke*, that they shall see *Abraham, Isaack and Iacob*, and all the Prophets in the Kingdome of God, and you your selves thrust out. Then if the wicked shall know the godly, much more shall we know them.

Luke 13. 26.

Second-

Secondly, *Adam* in his Innocency knew *Eve*, so *Gen. 2. 23.*
 soone as hee awaked out of his sleepe to bee bone of his
 bone, and flesh of his flesh; much more then shall wee
 know our kindred and friends in the faith, when wee
 shall awake, and bee perfected, and glorified in the Resur-
 rection.

Thirdly, the Apostles knew Christ after his resurrection. *Mat. 27. 52. 53.*
 and the Saints which arose with him, and appeared in the
 holy City, as is recorded by the Evangelist *S. Matthew*, *Mat. 17. 4.*
 therefore we shall know one another then.

Fourthly, *Peter, James and Iohn* knew *Moses* and *Elias*
 in the transfiguration of Christ much more shall we know
 one another in our glorification.

Fifthly, *Dives* knew *Lazarus* a farre off in *Abrahams* bo-
 some; much more shall one child of God know another in
 the Kingdome of God. *Luke 16. 23.*

Sixthly, our Saviour Christ in the Gospell of *S. Mat-
 thew* saith unto *Peter*, and the rest of his Apostles, verely
*I say unto you, that yee which have followed me in the regene-
 ration, when the son of man shall sit on the throne of his glory,
 ye also shall sit upon twelve thrones iudging the twelve Tribes
 of Israel.* But this place of Scripture being somewhat obscu-
 rely uttered. Our Saviour Christ there alluding to the pre-
 sent state of things, the number of the twelve Tribes of
 Israel, and of the twelve Apostles, the Apostle *Saint Paul*
 in his first Epistle to the *Corinthians* expresth more
 plainly and clearely, applying in generall to all the faithfull
 under the new Testament, Affirming, that the *Saints shall
 iudge the World*, Yea, even the Angels, (that is to say)
 Wicked, and Vngodly men, and wicked and ungodly Spi-
 rits. And hence *Tertullian* notably comforteth and encour-
 rageth the Martyrs that were in durance, dayly expecting
 the Iudges comming, and to receive sentence of death per-
 haps (saith he) the Iudge is looked for, yea, but you shall
 iudge your Iudges your selves. But here by the way wee
 are to understand, that the authority of iudgement doth

1 Cor. 6. 2, 3.

Acts 10.42.

2 Tim. 4.1.

1 Cor. 13.12.

Gen. 35.29.

2 King. 22.20.

1 Cor. 13.8.

not belong either to the Apostles or Saints ; & that in their manner of judgement they resemble Iustices, who at an Assise are in a manner Iudges, and yet give no sentence, but onely approve the sentence that is given. The Iudges for the time have the whole authority, the Iustices on the Bench are but Assistants & witnesses; the definitive Iudgement is proper to our Saviour Christ, who is the supreme Iudge himselfe ; *For he it is* (saith the Apostle *S. Peter*) *that was ordained of God to be the Iudge of the quicke & the dead* : and he it is (saith Saint *Paul*) *that shall iudge the quicke and the dead at his appearing, and in his kingdome* ; The Apostles and Saints are not Iudges, but as Iudges having no voice of authority, but of consent. So that although our Saviour Christ our head, principally and properly shall be the Iudge, yet we that are his members shall have a branch of his authority, and shall be, as it were ioyned in commission with him ; so the Bench, and not the Barre, is our place there in heaven, which is part of our glory and joy. Then if the Saints shall be assisting in judging wicked men and wicked spirits ; it then followeth that they shall know the wicked from the good, the goats from the Sheep and then much more shall they know their fellow-Iustices and Commissioners. And the Apostle *Paul* confirmeth this in these words before alledged, saying, *But then shall I know, even as I also am knowne*. And *Augustine* out of this place comforteth a widow, assuring her, as in this life shee saw her husband with external eyes, so in the life to come, she shuo'd know his heart, and what were all his thoughts and imaginations. Then husbands and wives looke to your thoughts and actions, for all shall one day be manifest.

Seventhly, The faithfull in the old Testament are said to be gathered to their Fathers, therefore the knowledge of our friends remaineth.

Eightly, The Apostle Saint *Paul* saith, *That love never falleth away* ; therefore knowledge one of another being the ground thereof, remaines in another life.

Ninthly,

Ninthly, The Apostle saith, That *the last day shall be a declaration of the iust iudgement of God, who will render to every man according to his deeds.* And the Preacher saith, That *God shall bring every worke to iudgement with every secret thing, whether it be good or euill.* And in the booke of the Revelation it is said, *Behold I come quickly, and my reward is with me, to give to every man according as his workes shall be.* Then if every mans workes shall bee brought to light, much more the worker. And if (as it is in the Gospel) wicked men shall account for every idle word, much more shall the idle speakers themselves bee knowne; for if the persons be not knowne, then in vaine shall their workes be made manifest and knowne; then if the wicked shall be knowne as well as their wicked works, much more shall the Saints know one another.

Rom. 2.5,6.

Eccles. 12.14.

Revel. 22.12.

Mat. 12.36.

Tenthly and lastly, is said in the booke of Wisedome, *Then shall the righteous man stand in great boldnesse, before the face of such as have afflicted him, & made no account of his labours; when they see it, they shal be troubled with terrible feare and shal be amazed at the strangenesse of his saluation, so farre beyond all that they looked for, and they repenting & groaning for anguish of spirit, shall say within themselves, This was he whom we had sometime in derision, and a proverbe of reproach: We fooles accounted his life madnesse, and his end to be without honor. How is he numbred among the children of God, and his lot is among the Saints? Therefore have we erred from the way of truth, and the light of righteousness hath not shined vnto vs, and the Sunne of righteousness rose not upon us.* Out of which place it may be gathered, that if the wicked themselves shall know the children of God after death, whom they have derided, mocked, scoffed and wronged; nay, if the wicked shall at that day know Christ himselfe, as it is testified in the booke of the Revelation, where it is said, *Behold he cometh with clouds, and every eye shal see him, & they also which pierced him and all kindreds of the earth shal waile because of him;* then much more undoubtedly shall the Saints of God know

Wisd. 5.1,2,3,
4,5,6.

Revel. 1.7.

the same, and their Saviour Iesus Christ, and they shall also know one another; but the full and certaine truth hereof, shall be revealed unto us in the last day; and therefore it is not good to approach neerer this holy flame of Gods secrets, lest we be therewith consumed; nor dive any deeper into this bottomlesse depth, for feare of drowning: we herein must not be over curious, but be wise to sobriety, and especially labour to know those things that more concerne us in this life, and that are more evidently discovered unto us, that we and our children may doe them: it is a learned ignorance not to know that which God would have us to be ignorant of; but it is a pernicious contempt not to bee willing to know that which God would teach us: true wisdom and modestie in the children of God, consisteth in opening the eares to learne, when Christ openeth his mouth to teach, & in not desiring to learne that which hee is unwilling to reveale unto us: the holy Scripture is the schoole of the holy Ghost, wherein, as there is nothing omitted that is necessary to salvation, so is there nothing taught, but what is requisite for us to know. Again, cast thy conceit earnestly upon the description of the holy City, new Ierusalem, come downe from heaven as a Bride prepared for a husband, a City of solace, whose ports are ever patent, whose streets are paved with gold, and garnished with all manner of precious stones; ever splendent shall this City be, and there is represented unto thee a place full of all glorie, pleasures and excellencies that heart can imagine, and those perdurable even for ever.

Revel. 21. 10.

1 King. 8. 27.

2 Cor. 12. 2, 4.

Psal. 19. 5.

The first point is to consider what manner of place it is that the blessed Saints doe inhabite; it is the heaven of heavens, or third heaven, called Paradise, where Christ in his humane nature ascended farre above all visible heavens, which by the firmament, as by an azured curtaine, spangled with glittering starres and glorious planets, is so hid, that we cannot behold it with these corruptible eyes of flesh. This place therefore (the holy Ghost framing himselfe to our weake capa-

capa-

capacities) describes by things most glorious, which no man can estimate, by things of most value, in the account and estimation of men; and therefore he doth liken it to a great and holy City, named the New, holy and heavenly Ierusalem, where onely God, and his people who are saved and written in the Lambes booke, doe inhabite and dwell, all built of pure gold, like unto cleare glasse or Crista l, the walles of Iasperstones the foundations of the walles with twelve manner of pretious stones, having twelve gates, each built of one pearle, three gates toward each of the foure corners of the world, and at each gate an Angell as so many porters to keepe it, that no uncleane thing may enter into the same. It is foure square, therefore it is perfect. The length, the breadth, the height of it are equal, twelve thousand furlongs every way, therefore it is spacious and glorious. Thorow the middest of the streets there ever runneth a pure river of the water of life, as cleere as Crystall; therefore it is wholesome. And on either side of the river is the tree of life ever growing, which beares twelve manner of fruits, and yeelds fruits every moneth, and therefore fruitfull. And the leaves of the tree are health to the nations, and therefore wholesome. There is therefore no place to glorious by creation, so bewtifull with delectation, so rich in possession, nor so comfortable for habitation; for there (as Saint *Augustine* saith) the King is verity, the Law is charity, the dignity is equity, the place felicity and the life eternity. It is in sight most high, in space most ample and large, in matter most sumptuous, in shew and bewty most spacious and glorious, there is no night nor darknesse, for the Sunne of righteousness which knowes not to be hid, doth ever send his beames into it. It is a place of holinesse and puritie, for *no uncleane thing shall enter into it.* It is a place of brightnesse and beauty, for it is as cleare as Crystall. It is a place of roomth and largenesse, therefore it is said in *Baruch*, *O Israel how great is the house of God, and how large is the place of his possession?* great and hath no end, high and unmeasurable.

And

Rev. 21. 1, 2.

Rev. 21. 27. 16.

Rev. 22.

Baruc. 13. 23,

25.

And into this pure, bright, and large place of glorie, shall all the Saints of God enter and possesse it. So that it is wholly pleafant, wholly desirable, removed from all evill, and replenished with all good. In which (as *Augustin* saith) there is a life prepared of God for his friends, a secure life, a quiet life, a beautifull life, a cleane life, a chaste life, a holy life, a life that knowes not death, a life without streitnesse, without necessity, without sorrow, without corruption, without perturbation, without variety, without mutation, a life full of beauty and honour. Where (as *Bernard* saith) there is nothing present that offends, nothing absent that delights.

Now if the Fabrick of this world, which is as it were but a stable for beasts, a place of exile, and valley of teares to men, hath so much beauty and excellency, that it strikes him into admiration that doth contemplate it, and doeth astonish him, and such plentie of good thing that no senses can descrybe more, such variety of beasts, birds, fishes, fountaines, townes, provinces, cities, disagreeing in institutes, maners, and lawes, such choice of all precious stones of value, gold, silver, and exquisite silkes naturall and artificiall: if (I say) this building of so small a frame of the Sun, Moone, and Starres shine with such brightnesse, what shall then our heavenly countrie doe, not now the habitation of servants, but of sonnes; not of beasts, but of blessed soules? Where is the hall of the great King of Kings, the omnipotent God, who can and will performe to his beloved children much more then they can conceive? And doubtlesse so farre as this wide world exceeds for light and comfort the narrow and darke wombe of the mother, wherein the childe was wrapped before it was borne; so much and much more doth that other world (whereinto all the faithfull after this life are received) exceed this world. What things will not the eternall God frame in his most glorious pallace for his Saints? What ioy shall there be, when (saith the Evangelist *S. Luke*) *they shall come from the East, and from the West, and from the North, and from the South, and sit downe in the kingdom of God?*

Againe,

Againe, contemplate of that blessed society of most pure minds in their severall Quires described, Angels, Arch-angels, Principalities, Powers, Dominions, Vertues, Thrones, Cherubins, Seraphins, whereof there is such a multitude, that the Prophet *Daniel* saith, *Thousand thousands ministered unto him; & ten thousand times ten thousand stood before him.* Behold with these so many holy soules of men and women, Patriarchs, Apostles, Prophets, Martyrs, Virgins, Innocents, even so many, that *John* said, they could not bee numbred. Behold the beautie of every one, and with so great love and charity, that they no lesse reioyce of anothers glory, then of their owne.

Dan. 7. 10.

Rev. 5. 11.

Rev. 7. 9.

Againe, conceive what is the exercise of these blessed soules; first to know the divine essence in three Persons, the Father, the Sonne, and the holy Ghost, with which knowledge they are so illuminated and inflamed, that incessantly they sing, *Holy, holy, holy Lord God Almighty, which was, is, and is to come, the whole earth is full of his glory.* And they do not onely see God, and know God, but doe also love him with a vehement love, a full love, a perfect love, with all the heart, with all the strength, and in loving, they enjoy him; and in enjoying, with an inexplicable ioy are ravished: No cessation of praises, admiration, thanksgiving, and ioy, which they receive by the presence of God, whom with all reverence and rest they assist; and by that society of so many Saints, with whom they see themselves in glory, in a place so sublime, secure, and pleasant, doe eternally reioyce together.

Rev. 4. 8.

Esay 6. 3.

Againe, consider withall the multitude and fulnesse of these ioyes; so many, that God can onely number them: so great, that onely he can estimate them; of such variety and perfection, that this world hath nothing comparable to them. In some they are most free, most pure, most beautiful, most infinite: They are so great (saith one) that they cannot be measured, so long, that they cannot bee limited; so many, that they cannot be numbred; so precious, that they cannot

cannot be valued; yet we shall see them without wearinesse, love them without measure, and praise them without end.

Againe also, the ioy which the Saints conceive of their security, is very fit for meditation, seeing themselves to have escaped the deceits of the world, the flesh, and the diuell, and safe from the iawes of hell, into which they see so many miserably plunged. How doe they reioyce of the occasions of sinne they have declined, of their industry in vanquishing the assaults of their spirituall enemies, of restraining the appetites and desires of the flesh, of overcoming all difficulties in this life in the way of vertue and obedience to God? With what praises shall fasting, prayer, mortification of the flesh, repentance, with faith (the mother of all these) as also all the holy counsels, and happy examples of others (whereby they have beene stirred up to vertue, and holpen in the way to salvation) be extolled?

2 Cor. 4. 17. 18.

Againe, thinke upon the eternitie of this glorie. *For our light affliction* (saith the Apostle S. Paul) *which is but for a moment, doth cause unto us a farre more excellent and eternall waight of glory; while we looke not at the things which are seen, but at the things which are not seene; for the things which are seene are temporall, but the things which are not seene are eternall.* Affliction shall be rewarded with excellent glorie, light affliction with a weight of glory, and momentary affliction with eternall glory. Who will then for the short space of time which is graunted us to live, nay for many ages of worlds refuse to suffer adversity, to repent in sackcloth and ashes, to beat downe the rebellious body, that wee may at length arrive at the haven of this glorious eternity? And the more to in flame us hereunto, let us know for certaine, that (as Gregory saith) it is but momentany, whatsoever it be in this life that can delight us, but is for ever and ever that will torment us? Our delights live and dye in a moment, but the punishment is interminable and endlesse. *By faith* (saith the author to the Hebrewes) *Moses, when he was come to yecres, refused to be called the sonne of Pharaohs daughter,*
choosing

Heb. 11. 24, 25,
26.

choosing rather to suffer affliction with the children of God, then to enjoy the pleasure of sinne for a season, esteeming the reproach of Christ greater riches, than the treasures of Egypt, for hee had respect to the recompence of the reward which was eternall.

Againe, men account it a great benefit to live onely, though it be in misery: To live well then and happily is more, but to live well, happily and for ever, is most of all, & more than this world can afford, and yeeld to any man either to live happily, or to live for ever. Therefore in the Scripture, that life to come in the other world, is called everlasting or eternall life. It is so called, because by life is signified the greatnesse of the happines and glory, and by eternall or everlasting the infinite greatnesse and perpetuity of it. It is incomprehensible for the greatnesse and infinite for the eternity. For there our life is a communion with the blessed Trinity, our joy the presence with the Lambe, our exercise singing our ditty *Alleluiah*, the quire Angels and Saints; where youth flourisheth that never waxeth old, Beauty lasteth that never fadeth, love aboundeth that never cooleth, health continueth that never slacketh, and life remaineth that never endeth. For there shall be health without sicknesse, youth without old age, liberty without bondage, satiety without loathing, fairenes without deformity, abundance without want, knowledge without ignorance, glory without ignominy, joy without heavinesse, security without feare, peace without perturbation, light without darknesse, mirth without sadnessse, wealth without poverty, credit without disgrace, beauty without blemish, ease without labour, riches without rust, blessednesse without misery, life without inconvenience or end of happinesse, and consolation that never knoweth end, there shall be full accomplishment of true life, both in body and soule united unto Christ as members to their head, and by Christ unto God, the fountaine of all happinesse and felicity. And by
this

Rom. 6. 23.

1 Tim. 6. 12.

1 John 5. 11.

Mat. 13.43.

Psal. 36. 8.

Luke 19.17.

this most blessed union we shall have community with Christ of all fulnesse of good and glory, where we shall be filled with joy, and for ever and ever freed from iniquity, necessity, calamity and mortality, enjoying secure quietnes, quiet joyfulness, joyfull blessednes, blessed everlastingnes, and everlasting happines. Where is also certaine assurance, perfect deliverance, assured eternity, eternall quietnes, quiet happines, happy pleasure, and pleasurable joy and glory: the happy Trinity, and Vnity of Trinity, and Deity of Vnity, and blessed sight of Deity: this is the Masters joy; oh, joy above all joy; besides which there is no joy! And what can we imagine that may delight us, that we shall not have there in infinite fulnes? Wouldst thou have sweet musicke? there shalt thou enjoy the harmonious melody of the heavenly Saints and Angels which sing day and night before the throne. Wouldst thou have beauty and excellency of body? there thou shalt be like to the Angels, and shalt shine as the Sun in the kingdome of thy Father. Wouldst thou have pleasure and delight? there thou shalt *be abundantly satisfied* (saith the Psalmist) *with the fatnesse of Gods house, and hee shall make thee drinke of the rivers of his pleasures.* Wouldst thou have wisdom? there thou shalt enjoy the full view and sight of wisdom it selfe. Wouldst thou desire concord, unitie and friendship? there thou shalt love God above thy selfe, and God shall love thee better, than thou canst love thy selfe; and there all the Angels and Saints have but one will and one mind, and shall be of one accord, and that shall be agreeing with Gods will. Wouldst thou have power? there *thou that hast beene here faithfull of a little, shalt be made ruler over much.* Wouldst thou have honour? there thou shalt come to honour by inheriting of a kingdome; and in this kingdome the Lord will honour thee with his owne attendance. Wouldst thou have blessed companie? there shalt thou enjoy the blessed societie and companie of his Saints and Angels, and the presence of Christ, and of God;

and

and shalt (as the Psalmist saith) *beholde the face of God in righteousness, and shall be satisfied with his image and likeness.* Again, ever-splendent shall the habitation of Gods Saints be, it shall not need Sun, for the Lambe is the light of it, the Saints that are saved shall walke in the light of it, and the Kings of the earth shall bring their honour and glorie unto it, the gates of it shall not be shut by day ; for there shall be no night there, and the glorie both of the Jew and Gentile shall be brought unto it.

Psal. 17. 15.

What should I say more? as I could, so have I told ; let the heart conceive the rest ; and yet so as a most pleatant place, and most joyfull presence, a most happie estate of blessednes, shall be your portion in an endlesse glory. I cannot speak as I would, and yet my heart is full, breake it will, if I may not vent it ; pardon me therefore a while to bear back these fearefull passions of your mortalitie, with further impressions of your eternitie ; and consider then how great and glorious this change and alteration wil be.

There shall be tranquillitie without storme, libertie without restraint, joy without interruption, eternitie without cessation, ye shal have eies without teares, hearts without sorow, soules without sinne. Your knowledge shall be without doubting or discourse, for ye shall see God and all goodnesse a'l at once ; your love shall levell at the highest, nor shall it faile to fall upon the lowest of his Saints : ye shall have what you can desire, and ye shall desire nothing but what is good ; for as one hath truly said, hee is not blessed who enjoyeth not all hee will, and yet willeth nothing but what is good : yee shall heare melodious songs, even the songs of Sion, Psalmes, Hymnes and Praises, more sweete than the harmonie of the heavens, when all that celestially host shall fill that holy vault with an *Hallelujah* to the Almighty, and say, *Honour, Glorie, Majestie, Power, Dominion and Might be ascribed to him that sitteth upon the Throne, both now and for ever.* And here (as the blessed Apostle saith)

God

Rev. 5. 13, 14.

Rev. 19. 1.

1 Cor. 15. 28.

Psal. 87. 3.

Luke 1. 33.

Rev. 10. 6.

Luke 23. 47.

1 Iohn 2. 18.

1 Cor. 15. 52.

Rom. 8. 21.

God shall be all in all unto us, meate to our tast, beauty to our eyes, perfumes to our smell, musicke to our eares. What shall I say more, but as the Psalmist saith, *Glorious things are spoken of thee O City of God. Selah.* Againe, all this and all the former joyes shall bee for ever, and without interruption; *and of this Kingdome* (saith the Evangelist *Luke*) *there shall be no end.* The King hereof is Christ, the law is love, the subjects are the Saints, and the bounds of this Empire are endlesse, tyed to no returne either of terme or time, for time shall be no more. Divines are wont to shadow out Eternity by the similitude of a little bird, drinking up a drop of water out of the sea; if every thousand thousand yeares the bird should come, and drinke up but one drop, yet the sea might be dry at length: but yet this lasting of the sea is nothing in comparison to the lasting of the glory of heaven.

And for your speedy passage out of this world into that endlesse glory; ye shall goe, nay ye shall fly (as *St. Augustine* saith) with as great haste as happinesse. *This day* (saith our Saviour Christ) *even now* saith *St. Iohn* *In the twinkling of an eye* (saith the blessed Apostle *St. Paul*) all shall be changed at the day of Doome, and why not at the day of Death. For if the body shall be where the minde will, when it is glorified, why shall not the soule be where and when God will, when it is delivered? I say, delivered out of the bondage of corruption, wherein it is, into the glorious liberty of the sonnes of God, where it should be? The silly eye of flesh and bloud may happily demur upon the distance, & think how it can be possible that the soule should passe with such speed from this earthly house of clay to that high, glorious, and heavenly habitation and dwelling, the right Sphere (as some write) being distant from the earth every where twenty thousand Semidiameters, which calculated a right, and numbred with our miles maketh a million of Germane miles, which is one thousand thousand. Surely I dare determine of no particular,

cular, but say in generall, as *Balaam* did of Israel in the book of Numbers, where he saith, *Who can count the dust of Jacob, and the number of the fourth part of Israel?* So who can tell the distance of the heavens? *The heaven for height (saith the Wise-man) and the earth for depth, and the hearts of Kings are unsearchable.* Howbeit, be the distance never so great, & the roome never so close, where the party dieth yet speedy may be the soules passage to this glory, when it is done by the power of God, with whom all things are possible, as our Saviour Christ saith in the Gospell

Numb. 23. 10.

Prov. 25. 3.

Marke 10. 27.

Again, we may rove at the glorious estate of the children of God after death, by that high price which was let on them. Our Saviour Iesus Christ the Son, and only Son of God, not by adoption, but by nature, loving and best beloved, bought them not with money, but with blood, and not with the blood of Goats and Rammes, but with his owne blood, and not with the blood of his head, hands or feet, but with his owne heart blood. And as he prayed soundly for them himselve in his last prayer, which he made unto his heavenly Father a little before his suffering, as appeareth in the Evangelist *St. Iohn*, so hath he prised them unto his friends and children, and none can enter into them but by many tribulations: *For wee must through many tribulations enter into the kingdome of God.*

Iohn 17. 1.

They did cost *Paul* a beheading, *Peter* a crucifying, *Stephen* a stoning, millions of Martyrs racking, burning, torturing, tormencing, and a thousand other kindes of deaths, and our deare Saviour Christ himselve a suffering: *Ought not Christ to have suffered these things, and so to enter into his glory?* God who is faithfull and true (as the Apostle speaketh) hath not deceived his Son, nor oversold his joyes unto his Saints and children; and therefore unpeakable are those joyes which Christ hath purchased, and his children obtained through a world of miseries.

Acts 14. 22.

Acts 7. 59.

Luke 24. 26.

1 Cor. 10. 13.

Again, we have a resemblance of these joyes in Christs transfiguration upon the Mount, when as the fashion of

Luke 9. 28, 29,

30, 31, 32, 33.

1 Cor. 15. 49.

his countenance was altered, and his rayment was white and glistering, whereby we learne what glory our bodies shall have in the day of the resurrection, when (as the blessed Apostle *St. Paul* telleth us) that *as we have borne the image of the earthly, we shall also beare the image of the heavenly*, and be like the Sonne of God in glory.

Again, we may make conjecture of these joyes by reflecting our eyes upon those innumerable perills, which we have here escaped: For if such as are delivered from the dangers of the sea, do wonderfully rejoyce, when they come safe on shore, much greater then is the joy of those, who having bin tossed in the waves of this troublesome world, troubled with sinnes, with Satan, with frailties of the flesh, with the feare of hell, (whose dangers (saith *Gregory*) appeare by the multitude of those that perish) are now arrived at heaven for their haven, and are wholly freed from all their calamities and miseries. And as *St. Augustine* well speaketh, the more dangers escaped, the more joyes increased, as the most doubtfull battell maketh the most joyfull victory.

Hester 6. 6, 7,
8, 9, 10, 11.

Again, we doe read in the booke of *Hester*, that when *Haman* was by King *Abashuer* wished to speake, what shall be done to the man whom the King would honor; he supposing that the King had no meaning to honour any but himselfe, said this: *Let them bring forth for him royall apparell, which the King useth to weare, and the horse that the King useth to ride on, and that the Crowne Royall may be set upon his head, and that his apparell and horse be delivered to one of the Kings most noble Princes, that they may array the man withall, whom the King delighteth to honour, and bring him on horse-backe thorow the streetes of the City, and praeclaime before him: Thus shall it be done to the man whom the King delighteth to honor. Then the King said to Haman, Make haste, &c.* Even so shall it be done unto them, whom the King of kings, and Lord of lords will honor after death. First, there shall be put upon them royal apparell, even long white

Rev. 3. 4, 5.

white robes, which are such as Iesus Christ the King of glorie himselfe is described to weare. Secondly, they shall sit upon Iesus Christ his owne horse, which is said in the booke of the Revelation to bee a white horse: for *Iohn* there saith, *I saw heaven opened, and behold a white horse, and he that sat upon him was called faithfull and true. To him therefore (saith the Sonne of God) that overcommeth, will I grant to sit with me in my throne, even as I also overcame, and am set on my fathers throne.* Thirdly, the Crowne royall shall be set upon their heads. *Be thou faithfull unto death (saith the Son of God) and I will give thee a crowne of life.* And this is that most excellent glorie which the Saints have in heaven, shadowed out unto us by a kingly crowne, which of all earthly things is most glorious.

Rev. 19. 11.

Rev. 3. 21.

Rev. 2. 10.

Fourthly, this glory shall be furthered by the hands of the king of heavens most noble Princes, *He shall send his Angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from the one end of heaven to the other.*

Mat. 24. 31.

Fifthly and lastly, the Saints shall be entred into the full fruition of their inheritance, with such joy and triumph in the glorious assembly of all the Saints and holy Angels, as the like was never seene in the world, no not in Ierusalem that day when King *Salomon* sat downe in his father *Dauids* throne: But all that is nothing comparable to this joy, triumph and glory of Gods Saints. And it shall be as it were proclaimed before them: *Thus shall it be done unto them: when the King of glory will honour. And this honour (saith the Psalmist) have all his Saints.*

1 Kings 1. 40.

Psal. 149. 9.

There is no King on the earth can produce so ancient right to his Crowne as the Christian effectually called, can to these joyes of heaven: no man on the earth can bee acknowledged his fathers heire upon such sufficient warrant, as the godly Christian. No free-holder so surely infeoffed in his lands, having so many confirmations of his right, as hath the justified Christian, who upon his gift hath received the earnest, the pledge,

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1 Kings 10. to
10.

the seale, and the witnes of the great King of glory. We doe reade in the first booke of the Kings, that *when the Queene of Sheba heard of the fame of Salomon, concerning the name of the Lord, shee came from a very farre Country to prove him with hard questions, and she communed with him of all that was in her heart, and Salomon tolde her all her questions, and there was not any thing hid from the King, which hee tolde her not. And when shee had seene all Salomons wisdom, and the house which he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparell, and his Cup-bearers, and his ascent by which he went up into the house of the Lord: It is there said, that there was no more spirit in her. And she said to the King, it was a true report that I heard in mine owne land of thine acts, and of thy wisdom, howbeit I beleevved not the words untill I came, and mine eyes had seene, and beholde the one halfe was not tolde mee, thy wisdom and prosperity exceedeth the fame which I have heard. Happy are thy men, happy are these thy servants which stand continually before thee, and heare thy wisdom.*

Math. 12. 42.

Now if the Queene of Sheba could say so much, that the one halfe was not told her, and that his wisdom & prosperity exceeded the fame which she before had heard of him, then much more may the child of God truly say, when he commeth in his owne person to behold a farre greater than *Salomon*, nay, not so much as one quarter of the glory and joyes of heaven was told him; and that the glory and joyes thereof farre exceed the report, fame; and description which he hath heard. For all the joyes which we have heard, or can heare of, being put all together, they are all but as one poore drop of water to the maine Ocean sea, in comparison of the joyes which the Saints of God shall behold and enjoy in their owne persons in the kingdom of glorie. For no man knoweth them, but such as enjoy them, according to that which is said in the book of the Revelation: *To him that overcommeth, I will give to cate of the hidden Manna, and will give him a white stone, and in the stone a*

Rev. 2. 17.

new name written, which no man knoweth saving he that receiveth it.

Let me but shew you now what *St. Augustine* speaketh of the joyes of heaven: We may sooner tell you (saith he) what they are not, than what they are. And hence it is that the Evangelicall Prophet *Esay* saith, *That since the beginning of the world men have not heard, nor perceived by the care, neither hath the eye seene (O God) besides thee, what he hath prepared for him, that waiteth for him.* For there we shall see light which passeth all lights, which no eye hath seene; there we shall heare a glorious sound or harmony, which passeth all harmonies, which no care hath heard; there we shall smell a most sweet sent and savour, that passeth all sweet sents and savours, which no sense hath smelt; there we shall tast a most pleasant and delightfull tast, that passeth all pleasant tastes, which no tongue hath tasted; and there we shall find such pleasure and contentment, as passeth all contentments and pleasures, which no body ever had. Nay I cannot hold my heart for my joy, yea I cannot hold in my joy for my heart, to thinke upon this joy and glorie, and to think that I that am now a silly poore worm upon earth, shall hereafter be a glorious Saint in the kingdom of glorie, where is not onely true happines, but perfection of happines, not sound joy only, but fulnes of joy, which are so absolute and strange, *that neither eye hath seene, to wit, eye mortall, neither care hath heard, that is, care of man hath not heard the like, neither can they enter into our heart,* (though all our hearts were as large every one as the heart of *Salomon*, which God gave unto him, even as large as the sand that is on the sea-shore) *to conceive and understand them,* if they were told us, which are revealed by the spirit, and but lisped out by *St. Iohn* in those earthly similitudes of gates, of pearles, of walls of jasper, and a street whose pavement is gold, as we heard before. And unto these may be added the proximitie of this glorie: *the day of the Lord is at hand.* It were some

I say 64. 6.

I Cor. 13. 9.

I Kings 4. 29.

*Rev. 21. 18, 19,
21, 22.*

Zeph. 1. 7.

Dan. 12.3.

selling of our happinesse, if it were a long time to it.

John 14.2.

1 Cor. 13.41.

Luke 6. 38.

But it may be here objected, *But in heaven* (saith the Prophet Daniel) *they that be wise shall shine as the brightness of the firmament, and they that turne many unto righteousness shall be as the stars for ever and ever.* Now the firmament hath not so much light as the stars, which lighten it, and the stars have lesse light than the Sun that lighteneth them, from whence therefore it seemeth that in heaven also there should rather be some want, than such fulnes of heavenly joyes and glory? I answer, though in this condition of our heavenly life there may be degrees of glory, (*In my Fathers house* (saith our Saviour) *are many mansions*) yet there shall be no want of glory: some may be like the skie, some the stars of the skie, yet all shall shine: some vessels may hold more, some lesse, and yet all be full: so one may have more joy than another, & there are sundry measures of more or lesse glory in heaven. *There is one glory of the Sunne*, (saith the Apostle) *another of the Moone, and another glory of the stars, for one star differeth from another in glory:* but no measure shall lacke his fulnesse of life and glory there, where shall be a measure of joy heaped up, shaken together, pressed downe and running over. And (as Bernard very excellently speaketh) a measure without measure, where we shall be filled with joy; yet being filled we shall still desire, lest our fulnes procure a loathing, and in desiring we shall alwaies be filled, lest our desiring beget a grieving; neither can God give more, nor man receive more than we shall there enjoy; for there we shall be replenished and satisfied with such a fulnes of life, glory, & happines, so as we shall not be able to desire, or have any more; even as vessels cast into the water, being so filled with water, that they can desire or hold no more; and he that hath least, shall have enough. The reasons hereof are these: Hell is contrary to heaven; In hell there is a fulnes of torment, in heaven therefore there must be a fulnes & perfection of glory & happines. Secondly, earthly kingdomes, and the Kings thereof have

have as great an absolutenes as earth can afford and give them, & shall we think that heaven which can give an entire, will give an imperfect crowne of righteousness & glory? Will the Kings of the earth dwell in base cottages, and not in royall Courts and Pallaces? and shall these Kings of a farre better kingdome want joy and glory, whereas mortall Kings have so great glory & power? Princes on earth dwell in royall pallaces, sometimes of Cedar and Ivory, but they whom the Son of God hath made Kings and Priests unto God his Father, (as it is in the booke of the Revelation) shall raigne in a glorious City and pallace, whose twelve gates are twelve pearles, whose wall is of Iasper, and building of gold, and whose streetes shine as cleare glasse. So said he that saw all this glory, but darkly, or as *Moses* saw the land of Canaan in a very short map or card as farre off, as it doth appeare in the booke of Deuteronomy.

Rev. 1. 6.

Rev. 21. 18.

Deut. 34. 1, 2,
3, 4.

We see but the outward wall of this heavenly Court and City, and yet how glorious is it? and how deckt with stars as with sparkling Diamonds? What would we say, if we could see into it, and behold (though with *Peter*, *Iames*, and *John* at a glance or blush superficially) the goodly pavement of heaven within, whose floore is of gold, and wall about it garnished with precious stones. And what is a kingdome here, where all the kingdomes of the world and the glory of them were shewed in the twinkling of an eye, as it is in the Gospel? if there were not hope of a better kingdome; where all shall be Kings, and reigne with Christ eternally. And they which here have reigned as Kings upon earth, shall lose nothing, but gaine immeasurably by the change: yea Kings and Queenes which have bin nursing fathers & nursing mothers to the Church of God (as the Prophet speaketh) when they come thither, shall cast away their Crownes as *Elias*, when he went up by a whirlwind into heaven, let his cloak or mantle fall from him, and they shall repent nothing there, save that they came no sooner thither: and when they shall compare their earthly and hea-

Mat. 17. 1.

Mat. 4. 8.

Luke 4. 5.

Isay 49. 23.

2 Kings 2. 13.

Mat. 17.4.

venly kingdomes together, they shall say as *S. Peter* said of the mount, *bonum est esse hic*, It is good to be here in heaven, but for the earth, they shall be as loath to looke back unto it, as *Moses* to goe backe into the land of Egypt. For their pallaces shall then seeme prisons, their golden chains golden fetters, their crownes crosses, and all their earthly honours but burdens, and vexations. But when they shall looke upon the face of God, they shall say to him with triumph, as it is in the Psalme, *With thee is the well of life, in thy presence is the fulnesse of joy, and at thy right hand are pleasures for evermore.*

Psal. 16. 11.

Psal. 87. 3.

Thirdly, if *Adams* paradise and garden was so delightful and pleasant, how pleasant and glorious is Gods owne seat of his owne residence? He spake it with a wondring tongue, whose heart could not comprehend so infinite an excellencie, in saying (as we have heard before) *How glorious things are spoken of thee O thou city of God!* For though in the letter, this worthy Prophet spake of that earthly heaven, which he confessed to be in the materiall tabernacle, because of Gods presence, and the godly exercises of Gods people performed there, yet his meaning was under the cloud of the phrase to direct Gods children to a higher tabernacle and house of greater glory than that which was earthly, and under the doome of time.

2 Cor. 3. 7, 8, 9,
10, 11.

Again, saith the blessed Apostle, *If the ministration of death written and ingraven in the stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious.* And if the preaching of the Gospel

Gospel whereby God giveth his quickning spirit, working the life of grace in his elect, be glorious, then much more shall the true professors of the Gospell be made partakers of farre greater glory in the kingdome of heaven.

Againe, we doe reade in the first booke of *Samuel*, that when *David* was perswaded by *Saul*, by the meanes of his servant to become the Kings son in law, it is there said by *David*, *Seemeth it to you a light thing to be the Kings son in law, seeing that I am a poore man, and lightly esteemed?* Then if it be accounted a great honour and glory to be a son and child to an earthly King, much more honourable and glorious it is to be the sonne and child of the King of heaven. *Behold* (saith *St. Iohn*) *what manner of love the Father hath bestowed upon us, that we should be called the sonnes of God?*

Which glory all the tongues of men and Angels (as we have heard before) can in no wise expresse, as witnesseth the blessed and glorious Apostle *St. Paul* himselfe, who was in it, and saw it; and therefore he saith, *I knew a man in Christ above foureteeene yeares agoe, whether in the body, I cannot tell, or whether out of the body, I cannot tel, God knoweth; such a one was caught up into the third heaven, and heard unspeakable words, which it is not lawfull or possible for a man to utter.* Happines beyond all language of mortall man, if we did but seriously set before our eyes the glory to come, could our eyes be so dazled as not to see, admire & hast to it if there were as much faith in earth as there is glory in heaven. oh how would our hearts be on fire with fervent desires after it? This should make us with *Iacob* fore long after our heavenly Fathers house, as he did after his earthly fathers house. So great and infinite are the glory and joyes of the kingdome of God, as they cannot enter into us: and therefore it is appointed, that we must enter into them. Therefore it is said, *Well done good and faithfull servant, thou hast bene faithfull over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.*

1 Sam. 18. 23.

1 Iohn 3. 1.

2 Cor. 12. 1, 2,
3, 4, 5.

Gen. 35. 30.

Matth. 25. 21.

Now

1 Kings 10. 8.

Mat. 28. 10.

Psal 144. 15.

Iohn 15. 11.

Psal. 73. 24.

Now if the Queene of *Sheba* (as we heard before) pronounced the servants of King *Salomō* happy, for that they stood continually before him, and heard his wisdom, then much more happie are the Saints and servants of God, who doe continually with his holie Angels, stand and behold the glorious presence of one which is greater than King *Salomon*, even the God of glory himselfe. In which respect *St. Ambrose* on his death-bed said, We are happie in this, that we serve so good a Master, *Yea happy is the people* (saith the Psalmist) *that is in such a case, yea happy is that people, whose God is the Lord.* Yea blessed and happie are all those which so live in this world, that departing hence they may be assured to come into so glorious a place and presence. We see by experience, when a Country-man hath bin trained up sometime in the Court, he forgetteth his clownish kinde of life, and becommeth a Courtier: let us therefore leave the speeches, habit, fashion and manners of this wicked world wherein we live, and inure our selves with the courses and custome of the Court of heaven: let all our thoughts, words and communication testifie, that (in spirit) we are already there. Let my minde (saith *Augustine*) muse of it, let my tongue talke of it, let my heart love it, and my whole soule never cease to hunger and thirst after it. *These things* (saith our Saviour) *have I spoken unto you, that my joy might remaine in you, and that your joy might be full.*

In the meane time, till thou come into this glorious place and presence, aske of God by hearty and faithfull prayer, to give thee grace entirely & from the bottome of thy heart, both to understand and desire the joyes & glory thereof, and so to be affected and ravished with the delight thereof, that ever and every where thou maist be stirred up to serve so good a Master in purenes and newnes of life, that thou maist be made partaker thereof; and pray with the Prophet that the Lord would guide thee with his counsell, and afterwards receive thee into his glory. *Aske and ye shall*

shall receive (saith our Saviour) that your joy may be full. And also labour & endeavour to bring as many as thou canst to this glory. For they that be wise (saith the Prophet Daniel) shall shine as the brightness of the firmament, and they that turne many to righteousnesse, as the sturres for ever and ever.

Iohn 16.24.

Lift up your heads O ye heavenly gates, and be ye lift up ye everlasting doores, that the King of glory may bring us in. I might much further amplifie and enlarge this matter; but the worke growing bigger than I thought it would, I forbear; but as Painters, when they have many millions and armies of mento set downe in a small mappe, use onely to draw out some number of heads of men, & set them together, leaving the whole number of heads and all the other parts and lineaments to the meditation of the beholders; even so am I constrained through abundance of matter, to propound only some generall heads, and to leave the amplification of them to your private meditations: and I hope wise men will not refuse precious Jewels, though they be brought in a plaine and homely receptacle.

Dan. 12.3.

Psal. 24.7.

Now unto him (saith the holy Apostle St. Iude) that is able to keepe you from falling, and to preserve you faultlesse before the presence of his glory with exceeding joy; to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and for ever, Amen.

Iude 1.24,25.

Blessed be the Lord God, the God of Israel, who onely doth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen, Amen.

Psal. 72.18,19.

To the which most blessed place of glory, the Lord bring every one of our soules, at the day of our death and dissolution, and that for Iesus Christ his sake, to whom with God the Father, and God the blessed Spirit, three glorious Persons, but one immortall God, be ascribed all honour and glory, both in heaven and earth, this day and ever.
Amen.

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